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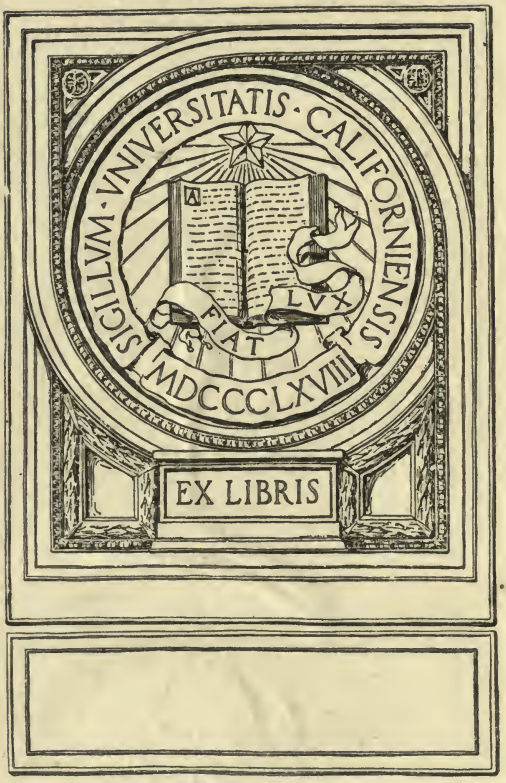
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THE CHURCH AND SOCIETY

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EDITED BY

SAMUEL MCCUNE LINDSAY, PH.D., LL.D.
COLUMBIA UNIVERSITY

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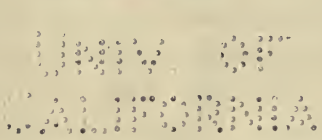
THE CHURCH AND SOCIETY

BY

R. FULTON CUTTING, LL.D.

PRESIDENT OF THE NEW YORK ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR

THE KENNEDY LECTURES FOR 1912, IN THE NEW YORK SCHOOL OF PHILANTHROPY, CONDUCTED BY THE CHARITY ORGANIZATION SOCIETY OF THE CITY OF NEW YORK



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PREFACE.

The following lectures are the expansion of an inquiry into the coöperation of organized Christianity with the civil authority and the influence of such coöperation upon civilization and the Church. The inquiry was made by correspondence and interviews with many clergymen, public officials and leading citizens and by study of the literature upon the subject. It sufficed primarily to disclose that such coöperation was very limited —too limited in fact to afford a basis for authoritative conclusion to the inquiry. It has however been instructive. It has demonstrated the general readiness of public officials to welcome the Church's coöperation when intelligently proffered, notably when the aim has been constructive. It has revealed the immense power to educate public opinion that may be exercised by a Christianity which can subordinate polemics to participation in a general movement for social uplift. It has supplied a number of luminous illustrations that have seemed to endorse the expediency of a policy

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of coöperation between the Church and civil authority, although the significance of these illustrations has been generally complicated by the influence of some impressive personality of the ministry.

It must be confessed that the policy is not without danger of abuse, but what ideal is there which may not be misrepresented by exaggeration and intemperance? Yet with government so sadly in need of the assistance that the Church might render, her refusal to recognize any relation to it seems to alienate her from the people whose rational aspirations she should heartily share.

The peculiar policy of the Men and Religion Movement, and one which differentiates it from the customary revival, is that it aims to leave behind it a Christianity organized for social as well as personal religion. It presents a definite program for all who believe that making a community healthier, purer, more intelligent and law-abiding is Christian service.

Ezra and Nehemiah, functionally independent, but essentially complemental. Zerubbabel the governor, and Jeshua the priest are the protagonists in the temple building so heroically under-

taken by Ezra the scribe. "Eliashib the high priest rose up with his brethren the priests," thus becoming the first to respond to the call of Nehemiah the city builder. They exchange the sacerdotal vestments for the apron of the mason.

The lecturer takes this opportunity to express his obligation and thanks to the many whose correspondence and personally expressed opinion have contributed to this study, and to Miss Agnes de Lima, whose intelligent collection of information has been of primary importance to him.

R. Fulton Cutting.

New York, March, 1912.

EDITOR'S PREFACE

The topic selected by Mr. Cutting for the Kennedy lectures at the New York School of Philanthropy for the year 1911–12 was a peculiarly timely one. Various gatherings of religious bodies to discuss federation in their practical work; the recent organization of the Federal Council of the Churches of Christ in America, which placed in the field an executive secretary to plan better organization of church work in dealing with social questions; the social service departments of several of the larger religious denominations; and the emphasis placed upon social service as one of the main divisions of the work of the Men and Religion Forward Movement; these are only a few of the recent signs that a course of lectures on the subject of *The Church and Society* would receive a ready response and render a real service. The School was also fortunate in being able to turn to one of its own trustees for this service. Mr. Cutting is a member of the governing board of the School, serving ex-officio, as

president of the New York Association for Improving the Condition of the Poor. He had already anticipated the need for these lectures, as he has anticipated so many other public needs. For a year he had collected information about what the churches are actually doing in all parts of the country to coöperate with government agencies in their dealings with the social problems that confront them. As junior warden of St. George's Church where, under the organizing genius of Rev. William S. Rainsford, D.D., very effective neighborhood work was undertaken years ago and has developed into a strong center of social influence; as chairman of the committee of arrangements for the Triennial Convention of the Protestant Episcopal Church to be held in this city in 1913, and prominent and active as a layman in church work for a generation, Mr. Cutting's interest in the Church and understanding of its possibilities are well appreciated. On the civic and social side he has had an equally varied and valuable preparation as president of the New York Trade School; as former president of The Citizens' Union, in whose service he has been engaged in some of the really big civic and political struggles of Greater New York; and as founder of the Bureau

of Municipal Research, whose aim is to make possible a more effective control of public affairs through the intelligent participation of citizens and organizations in the vital interests of the city. Thus peculiarly equipped by special interest and previous experience, Mr. Cutting has interpreted the meaning of the social awakening of the Church and pointed the way to increasing its interest and making it effective through closer contact with the greatest of all social agencies,—government.

SAMUEL MCCUNE LINDSAY.

NEW YORK, March, 1912.

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THE CHURCH AND CIVILIZATION

"What a farce it all is to spend thousands yearly in schools, boast about enlightenment—and turn boys and girls loose for amusement in a town infested with 80 saloons and 30 or 40 houses of prostitution! There were half a dozen or more schools in Newark, 16 churches, one feebly supported Young Men's Christian Association building, and 80 saloons, occupying the best business sites in town and working day and night." So wrote Ray Stannard Baker in the *American Magazine* for April, 1910. He was describing the lawlessness in Newark, Ohio, in the preceding summer, that culminated in the murder of Etherington, an agent of the Anti-saloon League.

Why does Mr. Baker enumerate 16 churches among Newark's agencies of civilization? Can they be held responsible in any measure for this outburst of latent savagery? Is it their fault that there were no libraries and playgrounds in the city, and that the public school had made so little impression upon the character of its citizens?

There are 100,000 needless infant deaths in a year in this country, nearly 2,000,000 child laborers, millions of school-children handicapped by easily removable physical defects, 50,500 tenement-house rooms totally without windows in New York City alone and 218,147 churches with a membership of more than 35,000,000 and church property valued at over a billion and a quarter.* Is there any relation between these statistics?

The fraternal spirit is abroad. Greed, injustice and oppression continue to exist in the relations of man to man, but the soul of the community, as expressed in the forms of government and in law, is more humane, more Godlike, than in any previous age. In an address delivered twenty years ago at Birmingham, the Rt. Hon. Joseph Chamberlain declared that the hope of the future lay in the recognition by the community of its obligations to its poorest and weakest members. We are traveling steadily along that path. The State is directly exercising its own powers and employing its own resources in social betterment to an unprecedented degree. Pressing more and more into the eleemosynary field once monopo-

*This valuation is conservative. 186,132 organizations reported to the federal census of 1906 a total value of $1,257,575,867.

lized by the Church, it is assuming administrative responsibilities for which it is imperfectly qualified. Its mistakes in the spheres of commerce and finance, eventually distressing as they are, do not come home to the public conscience as keenly as failures in direct ministration to the poor, the weak, the ill, the orphan; but the tendency shows no signs of slackening its pace, and government must qualify itself to meet the issue.

Private philanthropy, while exercised to-day on a scale of unprecedented magnitude, is felt to be wholly insufficient to express the purpose of organized Society. Moreover, it lacks the authority, the disciplinary power, which is so essential an element of all true kindness. The State is, therefore, steadily enlarging the scope of its social activities and assuming the initiative in wrestling with the problems that grow out of the disabilities of the multitude. This is not socialism. We are simply passing from an age of individualistic license to one of individualistic order. The spread of knowledge which characterized the nineteenth century has qualified the individual to discern his relationship to Society and measurably to fit himself into his environ-

ment. He is magnifying his separate importance by association.

But, because the State is clothing itself with these larger functions, should the Church forget she once exercised them herself? Must she renounce her glorious past, and permit the spirit which once made her the protagonist in the drama of civilization to pass wholly into another body?

The Church is living too much for Christianity and too little for civilization. She seems to underrate the value of the latter's function, although history affords abundant testimony to its importance. The story of Greek culture is perhaps the most luminous of many illustrations. The historian Finlay describes Alexander the Great as the noblest type of conqueror the world has ever seen. Captured by the Hellenism whose liberties he destroyed, he became the apostle of Greek culture to the East. Planting colonies in the conquered dominions of the Great King, from Alexandria to Candahar, he inoculated the decadent Persian despotism with the autonomous principles of the Athenian democracy. He made the "School of Greece" a university of world-wide civilization.

Alexander builded wiser than he knew, and his

supreme achievement is summed up by Addington Symonds:

"The spiritual republic thus established by the Greek genius prepares the way for Christian brotherhood; the liberty of the children of the Muses leads onward to the freedom of the sons of God."

We may be perhaps too close to our American civilization to gauge its merits and to estimate the degree to which it may commend Christianity to the pagan world. It is being earnestly studied by its representative young men. China, Japan, India, Corea—are sending their sons to our universities to study our civilization, as well as to acquire Western learning. Certain it is that in the past fifteen years we have given two illustrations of national altruism rarely paralleled in history—the disinterested liberation of Cuba from the oppression of Spanish rule and the restoration to China of the indemnity awarded for the cost to us of the Boxer Rebellion. They will ever remain monuments of American generosity. The voluntary abolition of slavery by Great Britain in the fourth decade of the nineteenth century alone surpasses them.

The Church's contribution to civilization in

the past has been immeasurable. In the Middle Ages the monasteries were the refuges to which flocked the poor, the suffering, the widow and the orphan. In fact, all who were oppressed found within their walls a refuge.

"And out of these monasteries," says Kingsley, "what did not spring? They restored again and again sound law and just government. Under their shadow sprang up towns with their corporate rights, their middle classes and their artisan classes. . . . They discovered for us the germs of all our modern inventions. They brought in from abroad arts and new knowledge, and while they taught men to know they had a common humanity, a common Father in Heaven, they taught them also to profit by one another's wisdom, instead of remaining in isolated ignorance. They, too, were the great witnesses against the feudal caste. With them was neither high-born nor low-born, rich nor poor. Yes, paradoxical as it may seem, in these monasteries was preserved the sacred fire of modern liberty through those feudal centuries, when all the world was doing its best to trample it out."

The Church, through her religious orders, was the educator of Society. It was they who first practiced scientific farming. They were the road-builders of the dark ages, the drainers of swamps and fens, the patrons of architecture

and painting, and they supplied at the same time, in their own organizations, the object lesson of a model society.

In the monastic life, indeed, was the germ of modern democracy that was at length to find its opportunity in the organization of Society consequent upon the teaching of Luther and Calvin.

If the Church could but believe it, she is still doing this identical work, still rendering this same service to Society, although less directly than in the past. Democracy is her child. Her parentage is unmistakable. Her lineaments are plainly discernible in her offspring. The brotherhood of man, the infinite value of the individual, the glorious liberty of the sons of God—are the fundamentals of democracy, and the social organization of the Christian Church expands into the corporate Society of to-day.

When Luther denied the supreme authority of the Pope he denied also, by inference, the divine right of kings and all authority that existed without the consent of the governed. Calvin, in his *Institution Chrétienne*, declared that Christian congregations had a right to choose their own pastors, and thereby laid the corner-stone of the

edifice of popular sovereignty. Carried forward by John Knox in Scotland and Robert Brown in England, the contention that civil officers, like religious functionaries, ought to be chosen by consent of the people gained ground steadily. When the Pilgrim Fathers sailed from the Old World for the New, their purpose was to "plant a church in the wilderness." Incidentally they founded a state, and of the famous Agreement executed as they laid at anchor in Massachusetts Bay Bancroft says, "In the cabin of the *Mayflower* humanity recovered its rights."

Christianity is unmistakably responsible for the inception of modern democracy. Can she escape responsibility for its operation? She may not deny her parentage, however strenuously she may disclaim the occasional misconduct of her child. She may not remain a passive spectator of the panorama of communal activity. Society is groping its way through thicket and morass to higher ground, and needs all the help it can get from the genius that launched it upon the heroic voyage of popular sovereignty.

Perhaps it is not fair to say that the Church has wholly ignored her responsibility for government. She has in the past not infrequently sought to

fulfill it by a mistaken policy. She has regarded it as an alien, and essayed to capture it bodily—to make and unmake its governors, to write or annul its laws in a spirit of partisanship and prejudice. The result has always been disastrous. The Church, as an organization, cannot consistently enter the electoral field. Christianity infused democracy into the State, but did not superimpose it. She does not need to capture Society in order to moralize it. The hierarchy is an illogical expression of her spirit. How, then, can she employ the social organization for which she must stand sponsor? Surely, by a practical recognition of her relation to it through its administrative functions. Through them she must infuse her genius into the democratic institution as she did into the aristocracy which it superseded. She has learned enough by bitter experience to reject the expediency of a purely political policy, and as a matter of fact the reaction has carried her somewhat into the wilderness. It is true that her laymen as individuals are largely and increasingly occupied with public affairs, and the Church's inspiration to good citizenship is one of her noblest services to Society. As an organization, however, she is believed to

be out of sympathy with the reasonable aspirations of the plain people—to be an unwilling participator in the evolution of organized Society. Her apparent indifference to the efficiency of public institutions, which mean so much to the welfare of the poor, misinterprets her actual intention. She certainly exhibits little enthusiasm as a corporate body for the possibilities of material advantage which the multitude discern in popular sovereignty. Yet, while they would resent any attempt upon her part to control the activities of the community, they are ready to welcome her fraternal action whenever proffered.

We have of late witnessed an extraordinary enthusiasm in our American Christian world, induced by what is known as the *Laymen's Missionary Movement.* There are two fundamental reasons why this movement has had such success. The first—the grandeur of its ideal (the evangelization of the world in this generation), the audacious optimism of which has appealed to the imagination of Christian men with extraordinary force. The second—the utilization of existing machinery, a policy which meets with a ready response from the practical spirit of the age. It brought also to its aid the inspiration of mass

movement—the dynamics of the power of numbers. Laymen heretofore segregated in denominational movements with limited horizon and narrow aim commenced to discern a vision of a reunited Christianity clothed with the majesty and power sectarianism has long banished from human conception. It was a revelation not unlike that which in May, 1789, stirred France to its foundation. Delegates to the Constituent Assembly, coming together for the first time in centuries from the shores of the Mediterranean and the North Sea, the banks of the Loire and Seine, the mountains of the Vosges and Auvergne, discerned in the peril of their country that they were all Frenchmen, and gathering in the tennis court swore the memorable oath that they would not part until they had saved France.

Can Christianity read the message of the *Laymen's Missionary Movement?* What the Church has lacked has been an adequate ideal. Her petty policies have not stirred the imagination of the people. She has been fishing in the shallows when her Founder's command was to "cast out into the deep." The literature of the day teems with studies of social problems—the equalization

of opportunity, the embodiment of justice in industrial life, the characteristics of true charity —and the Church is mainly engrossed in increasing her membership. She should set before her a new ideal, and that nothing short of the actual uplift of Society in all phases of its moral life; the scientific embodiment of her theology in a comprehensive ministering to the souls, minds and bodies of men. She must Christianize civilization practically and the civil authorities of the democratic state are the tools she has herself so aptly fashioned. She has tried criticizing them, ignoring them, battling with them, trying to capture them. She has yet to try coöperation with them, recognizing them as her agents for the development of the "citizenship which is in Heaven." They alone influence directly or indirectly every individual in the community. Their capacity of beneficence is measured only by its physical and intellectual needs. It is true that the Church as at present constituted cannot, in great cities at least, absorb all philanthropic agencies, but she may be their correlating factor and she may assume, if she will, the hegemony of the altruistic movement.

In his two striking allegories of the *Country*

Doctor and the *Country Parson*, Balzac has embodied this thought of the Christian's obligation to Society. Dr. Benassis adopts the profession of medicine because he believes it affords him the largest opportunity for social service, but in the pursuit of his ideals he harnesses the Church and the State to his plough. The village curé and the local mayor become his coadjutors in the accomplishment of his ends. In the *Country Parson* he makes the Church the primary agent of the economic program, and the parishioner, Veronique, an instrumental factor. In both romances his genius is actuated by the same ideal and builds on the same foundation. The thesis is the relation between the economic and the religious, and he would have the Church's intelligence and idealism united with the authority of the State in solving the material problems of Society. It is through them that he would minister to the individual soul.

But alas, Christianity, confronted with the magnitude and complexity of the issues of modern life, is staggered by a sense of impotence. The separation of the Protestant bodies from one another and all from Rome has created in them a consciousness of insufficiency that has paralyzed

faith and driven them back upon an exaggerated individualism that narrows the horizon and cripples imagination. The vast number of superfluous congregations struggling for existence in communities that could be better served by one are practically compelled by the exigencies of their unscientific multiplication to make self-preservation their primary end. The community virtually exists for them, not they for the community. If it will support them liberally, they may reciprocate with public service; but to throw themselves into general social welfare is regarded as too precarious a venture for organizations whose energies are engrossed with self-support. Hard as it is for the individual to learn the lesson that "he who loses his life shall find it," it is far harder for the organization. The latter insists upon asserting its individuality too often at the cost of progress. The church that ingenuously puts the welfare of the community in which it is situated above its individual supremacy will discover in the increased vitality of its membership the true meaning of applied Christianity.

An interesting illustration of the success of this policy comes to us from Kalamazoo, Michigan. Mrs. Caroline Bartlett Crane, educated for the

Unitarian ministry, commenced her work in Dakota. Called thence to Kalamazoo, she found a tiny, struggling congregation, with little prospect. There were a few young people in the church, and a Sunday-school of four members, three of whom belonged to one family. She commenced to teach these children about their town, and how they might become good and faithful citizens. As there was no kindergarten in the city, she started one in her own church. This was maintained until the city itself took up the work and kindergarten education passed into the system of public schooling. She also established classes in cooking, and, when in course of time the city included this form of training in its public education, she made use of the kitchen she had built in preparing ten-cent suppers for working women. She established a Women's Civic Improvement League, one of the first labors of which was to demonstrate to the town authorities how the streets should be cleaned; and the city learned the lesson thoroughly. She discovered, and compelled the remedy of, shocking abuses in the slaughter-houses which supplied the meat for Kalamazoo, and with the experience gained she drafted a bill covering meat inspection

in the state, which was passed by the legislature and enables every town and city in Michigan to control the conditions under which its meat supply is prepared. Small wonder is it, with this record, the tiny organization which she found has become one of the first institutional churches of the country. A large gift of money from one of the parishioners made it possible to erect a beautiful new church building.

From a rather isolated country district there comes somewhat similar testimony. Five years ago the churches of Lincoln, Vermont, united in what was called the Federated Churches. The parish house became the home of the Farmers' Grange, the Good Templars' Lodge, the Grand Army Post, the village library, the Y. M. C. A., and it was used for all the leading social entertainments and lectures of the church and the community. The Federated Churches entered into active coöperation with the public schools and the Grange. In coöperation with the state board of agriculture, it inaugurated the first local Farmers' Institute. Young men were sent to the dairy school of the state agricultural college. The public schools were stimulated to higher educational standards. With all this

civic work, religious enterprises were predominant, and the larger gatherings were always those of purely religious occasions. *Church attendance increased more than 40 per cent., and the actual Church membership was nearly doubled.* The moral forces of the community seem to be radically changed.

The Church is too impatient of results to estimate this policy at its true value. Her methods are those of the forcing house rather than the open field, and her harvests are proportionately significant. Coöperation must commence, and unity ensue. As it is, the Church endeavors to meet her immediate responsibilities, without yielding any of the separate identity of her corporate members, by organizing philanthropic societies to do the gracious work she has not had the faith or the intelligence to undertake directly. So long as Christian communions decline to cooperate, there is perhaps no better recourse than this. The Roman Catholic branch of the Church has always maintained a different practice. She conducts her philanthropies directly. Her great relief agency, the Society of St. Vincent de Paul, is an integral part of the ecclesiastic organization, and is made up of committees from every parish

in the diocese. In the same manner, her many institutions are all ecclesiastical functionaries under the direct authority of the Church. That this policy has been of immense value in the cultivation of social solidarity in this communion cannot be denied, and it has certainly added materially to its public influence.

There are hundreds of thousands of civil officials in our country with whom the Church might be in active coöperation and whose usefulness is to-day wholly incommensurate with their possibilities,—the members of school boards, public-school teachers, superintendents of the poor, health officers, police officers, etc. These are not apt to be chosen from the most ambitious and talented of our people. The material inducement to undertake civil service is not sufficient, the tenure of office is uncertain, and the salaries inadequate to tempt men of large vision. It is true there are noble exceptions among them, men and women who give their lives to the service of the community for insignificant compensation, —finding in positions where character has an opportunity to impress itself a sufficient reward for their altruism. But neither they nor their less zealous associates obtain adequate recogni-

tion from their neighbors. In the main, the vast army of civil employees are not up to the standard of the demands of private business and are, moreover, too often handicapped by political obligations. One and all, they are in peculiar need of the sympathy and help which the Church with her talents, experience and training can supply.

It is pitiful to think that the mighty army of civil servants, who might be so vital a factor in the transformation of the kingdoms of this world into the kingdom of God and of his Christ, should lack so sadly the practical recognition of their functions by the Church, and should fail to receive the assistance she could so easily qualify herself to render. In a recent speech Lloyd George says:

"Churches ought to be like a search-light turned on all slums, to expose to shame those in authority into doing something. What does poverty mean? It means, men have not enough to purchase the barest necessities of life for themselves and their children. The task our Master came here for was to lift the needy from the mire and the poor from the dunghill, and it is the Christian Church alone that can accomplish it."

In Lord Rosebery's *Life of Pitt* there is an

interesting illustration of the possibilities involved in the supply of social information to the statesman. One evening the prime minister, then in the plenitude of his power, stopped at the country house of an intimate friend. After dinner he enlarged, with pardonable pride, upon the prosperity of England and the position she enjoyed in international comity. His host made no reply, but the next day drove him to a neighboring town, of which the principal industry was basket-making. The squalor, the unmistakable evidences of penury, the wretched appearance of the people powerfully impressed the prime minister. Brought face to face with the living issues of the poor, he prepared, and introduced in parliament, a bill containing so many and such far-reaching expedients for the relief of poverty, that he was unable to carry it, even with his extraordinary influence. England has hardly yet, in the progress of social legislation, reached up to the ideals embodied in this measure. But what we need in this country to-day is not additional legislation, new institutions, or revised charters, but more efficient administration of existing laws and public enterprises.

It is interesting to note that recent experience

has disclosed among public officials a somewhat unexpected readiness to respond to the tender of coöperation by Christian agencies. The Christian League of Philadephia, an organization composed of the clergy of the city, reports that "there is a willingness, we might say an eagerness, on the part of the authorities, to work hand in hand with the Christian League." The Chicago vice commission, an enterprise launched by the clergy and led by Dean Sumner of the Cathedral, makes grateful recognition of the hearty coöperation of the mayor and police, and of the prompt action upon its recommendations taken by the authorities. The Rev. Dr. Peters of St. Michael's Church, New York, whose work for the improvement of his neighborhood and of the city through coöperation with the authorities has been somewhat unique, declares that the "public officials meet us more than half way. All they want," he says, "is proof that the need exists." The same testimony comes from many other quarters.

The benefit to be derived from the State through the adoption of this policy of coöperation is not equal to that which the Church herself must experience. The theological seminaries have largely adapted their curriculum to the require-

ments of the narrow attitude of the Church toward civilization. With some notable exceptions, they aim to make ecclesiastics, evangelists and domestic chaplains, rather than spiritual leaders and exemplars of social and civic virtue. It is largely because of the insufficient training of the ministry that the demand has arisen for the social worker, and that such institutions as the School of Philanthropy have been founded. As the Church comes to appreciate her responsibility for the redemption of Society, the social worker will become increasingly important, and the Christian program of every significant community will be incomplete without such a functionary.

That the Church's mission is a personal one must, of course, never be forgotten, and her hope of attaining a Christian civilization through Christianized individuals is well anchored. But access to the individual is in large measure to be secured through Society, and the Church must employ its machinery to increase her value in it. She must know what Society is, and she can learn much about it from the civil official. Everywhere the school teacher can supply valuable information. In larger cities, the departments of health, police, education, justice can enlighten

her with instructive facts. The tenement house must be one of her studies; the statistics relating to it have a human interest for her.

Not long since the Brooklyn Heights Church and Civic League, an organization composed of all the religious and civic bodies in that locality, sought for information upon the condition of tenement house life in that borough. Doubtless it was astonished to learn that in the "City of Churches" on January 1st, 1911, there were nearly seventy thousand more dark rooms than in the borough of Manhattan, with its congested east side. The result of this discovery has been the active coöperation of this association with the tenement house department. In one of its reports the League makes the pertinent remark: "If all the churches of Brooklyn would accept and work their districts, and if all the churches in New York would take similar districts, the ill-lighted tenement would soon disappear, and with it the tuberculosis which darkness so favors."

If the Church could but see how she is fettered by such a crudity of civilization as the tenement house and the kind of domestic life that it produces, instead of sacrificing the health and squandering the talents of her mission clergy in the

jungle of congested population, she would rouse herself to make in the habitation of the poor a more congenial atmosphere for its growth.

"The most needful thing," said Prof. Fairbairn, "is the re-creation of the home. Increased domesticity means the increase of all of the finer affections, the rise of all the more gracious cares and hopes and loves. Where these are, religion is never far away; where they are not, it will be only an external and, as it were, a manufactured thing. It seems, therefore, as if the recovery of the home was the final necessity of the situation. If only the Church could rebuild the home, it would create the conditions that would, even in the face of our modern industrial development, make the old graces and chivalries of religion possible."

The Church's organization to-day is sadly defective in flexibility and scope. She has little variety of occupation to offer to her members. The lawyer, the doctor, the engineer, the banker, the merchant, the artisan—have all of them training, qualities, experience, that she does not know how to employ, but that might be harnessed to the chariot of civilization through the adoption of a rational relation between the Church and the State. Indeed, all her laymen, trained or untrained, could thus find opportunity for

usefulness. The coöperation of the "Big Brothers" with the children's court is a gratifying illustration of the possibilities of this policy. The pastor of a large congregation writes:

"During the past six years I have been turned down by hundreds of men to whom I have gone to urge some definite Christian service. I have heard simply thousands of excuses, and have seen almost everything get in between men and the thing I pressed for. I have doubted my own leadership scores of times in the unsleeping moments of the night. I have studied on my knees my limitations in getting men in this parish to do things."

The social program of the Men and Religion Movement is opening up to him new avenues of possibility.

This policy does not propose that the pastor should become an additional civil functionary—God forbid! He owes a paramount duty to Society. It is to inspire its conscience and make it appreciate the disgrace of permitting the administrative abuse of its beneficent institutions, but to do this he must have a broader program than the increase of Church membership. He must know his community life as it expresses itself through its organization—its soul.

His people must be the active figures on the broad stage, and inspiration will come back to him if his pews are filled with men and women who have learned from him a Christianity that transforms civic life.

A somewhat extended inquiry has recently disclosed the fact that organization among the churches for coöperation with civil authorities has hardly begun. This does not mean that the Church is indifferent to the maladjustment of Society. Social service missions and movements are springing up all over the country in many denominations. There is, however, a significant lack in nearly every one of the programs laid down by these organizations. It is the failure on the part of the Church to recognize that government is the most potent factor in social uplift and that inefficient administration can manufacture more social ill than a generation of social programs can remedy.

There are few pastors who have learned how to make their congregations work, by finding congenial occupations for their members and then qualifying them by business organization for efficiency. They themselves are attempting to bear the burden of this increased activity

upon their own shoulders. From all quarters there comes information of local pastors getting together with programs similar to that outlined above. The Ministerial Union of Wilmington, Delaware, has adopted a very practical expedient in districting the city, with a clergyman in charge of each district. The Union says: "This is an attempt on the part of the ministers to be themselves the source of the very best information that can be had concerning neighborhoods and their life."

Nothing but modern business organization will avail anything, if Christianity is to pursue this policy. Each separate church must have its own committees for neighborhood work and its own local program. No community effort can succeed if local responsibility is ignored. Above all, intelligence must guide sentiment.

The pastor of a church in a neighboring large city writes as follows:

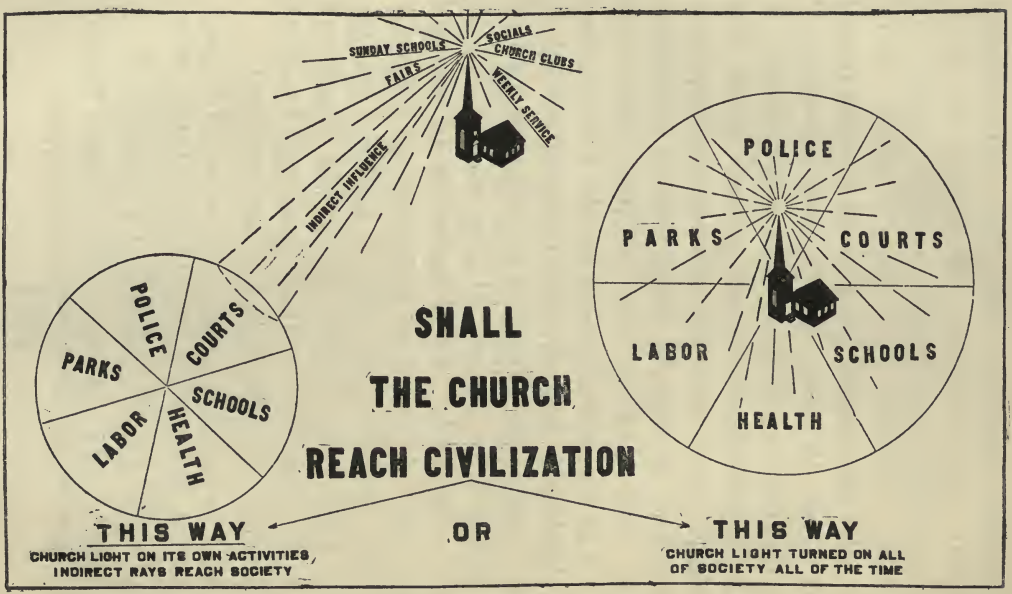
"I remember that when somebody or other left the words 'In God We Trust' off the coins, the ministers' meeting took very vigorous action. When some one discovered that on a silver service which the State of Utah was to present to a battleship there was etched a portrait of Brigham Young, our ministers' meeting rose up as

one man and pawed the air, and appointed a committee to wait on the secretary of the navy and the president of the United States. Now I admire and respect all these men whom I speak of has having 'pawed the air.' They render large service to the community in their respective churches. They have not time for many 'side issues,' as they speak of them, but I must confess I get a little impatient sometimes with a perspective which sees danger to the Republic looming so large through some silver service to a battleship, and which does not see any when they are told that eight hundred or nine hundred in our town die every year of tuberculosis; that hundreds of babies die who might be saved with proper attention; that the health of many school children is being ruined by bad luncheons and over-work, and that there are a thousand and one other things in the community, concerning which she ought to be waked up."

In such occasional matters divided Christianity reunites, but for a general forward movement, the various divisions of the army, loyally supporting one another in a single line of battle and seeking only a victory for all, there is little enthusiasm. Yet the proposed saturation of Society by Christianity through its public functionaries aims to fulfill the dream that the Church has for so many years vainly endeavored to embody,—the virtual identification of Church and State.

Perhaps, however, there may still be some studying Christianity and life through the lenses of a preceding generation, and who cannot see anything "religious" in this program. Why, they may ask, should the Church exercise herself upon these excellent but secular movements? Her function is religious. The same amount of effort expended in revival services might add substantially to the Church's membership, and rescue some undesirable citizens from impending doom. But perhaps some of these latter will rise up at the Last Day and ask the Church what she did to make more tolerable the social conditions which pushed their slipping feet over the edge of the abyss—the victims of the saloons, of the white slave traffic, of the indecency of crowded family life, of superficial education, of economic slavery. But our generation is taking a broader view of its responsibilities and of the meaning of the term "religious." It acknowledges the truth of Milton's characterization of government:

"A nation ought to be but as one huge Christian personage, one mighty growth, the stature of an honest man, as big and compact in virtue as in body. For, look,—what ground and causes are of single happiness to one man, the same he shall find them in a whole State."



"The Church Is Living Too Much for Christianity and Too Little for Civilization"—page 4.

THE CHURCH AND THE PUBLIC SCHOOL

Dr. Eliot says that the schoolmasters must be the factors in lessening criminal instincts in the rising generation, and that the future of democracy lies with them, rather than with the Church. But why separate them? The autonomous principle of government adopted for local school management in the United States devolves upon every community the responsibility for the efficiency of its own school. Every district may have as good or as poor a school, within broad limitations, as it chooses. It may provide inadequate salaries for its teachers and secure a corresponding quality of talent; or it may pay them generously, with better results. "The community which offers the most attractive conditions—as to the size of classes, schoolroom, well-arranged courses of study, adequate equipment and suitable buildings—coupled with a salary a little higher than that paid by competing cities, is showing good business sense and putting in its

moral savings bank capital more valuable than gold." So says a Rochester paper, and the public spirit of that admirable community is the best testimony to the soundness of this opinion.

An object lesson of a different policy was afforded in the recent past by the city of San Francisco. In 1901 it had a bonded debt of only about one-half of one per cent. of the assessed valuation of property, and its tax rate was the lowest met with in any large city of the country with which it might properly be compared. This parsimonious policy was pretty well expressed in its educational facilities. In 1901 the school department had seven brick and 64 wooden buildings, and rented 27 more. Many of these were in such an unsanitary condition as to imperil the health of the scholars. Is it any wonder that San Francisco suffered from political and social conditions that gave it an unenviable notoriety in the United States?

The effect of the home rule policy in education is to make the public school a social factor of peculiar significance. Local initiative and intelligence have abundant scope for expression, and the efficiency of its school is a good indication of the public spirit and sagacity of a community. But

although the school is a separate entity, it is still one of the Church's instrumentalities for the development of moral personality and it is her duty to contribute to increase its efficiency. Protestantism has peculiar responsibility for the public school. The two greatest utterances upon this subject in modern times were Martin Luther's letter of 1524 urging the German cities to provide municipal schools and the Act of the Massachusetts Theocracy of 1646 requiring every town in the colony containing 50 householders to establish a free public school to be maintained as a direct charge upon local property. These are indeed the corner stones of the edifice of child education by the State in modern times and, with her responsibility for the policy, the indifference of Protestant Christianity toward its embodiment in the public school is inexcusable.

In a recent address Bishop Anderson of Chicago stated that he had learned that 70 per cent. of the Christian public school teachers of his city were members of the Roman Catholic Church, and he congratulated that communion upon this evidence of its appreciation of responsibility for the youth of the nation.

The Church seems to regard public education

as a manufactory of intellectual individuals, rather than as an institution for the cultivation of moral individuality. But popular sovereignty requires more of its electorate than learning. It is indeed to the great credit of the public school that it cultivates nationality, discipline, neatness, punctuality, patience, respect for authority and for others, self-control—characteristics that go to make up the Christian citizen. "There is no school in which moral influence is wanting; the pity is that in many schools it is incidental, not purposed. Notwithstanding the fact that the school is so efficient as a means of training in moral habits, it is as yet only a small influence in the realm of moral theory." A significant statement begotten of experience comes from Mrs. Ella Flagg Young, superintendent of schools in Chicago:

"All through the public schools there runs a thread of persistent endeavor to develop the moral character of the children in accord with the standards of the teaching corps. Opinions differ regarding the wisdom of defining those standards and adding direct instruction in them to the thread of endeavor. Of one thing I am confident: If schools are to develop strength to resist the evil and to practice the good, their conception of training in the virtues must comprehend more of

moral activity in coöperative work in the class, the division, and the school than is now afforded. Exercise in honesty, truthfulness, charity, kindness, purity, courage, generosity, justice, does not necessarily come by way of the time-honored recitation nor by having children assume to be aldermen and mayors in imitation of a modern city government, or tribunes and consuls in revival of a civilization long since passed away. The charm of the moral life is revealed to the young, and the will to do right is developed through duties and responsibilities whose significance is interpreted in activities natural to childhood and youth and yet of progressive individual and social values, of which teacher and pupil, parent and child are conscious." (1910 Chicago Report.)

Utopian as it may seem, it is quite probable that vice and crime might be practically eliminated from civilization by an intelligent and sympathetic training of the child in morals and obedience to law; but this would require the ideal Church, the ideal parents and the ideal school. It is just such ideals that the Church should always keep before her. In seeking to perfect the public school she will find a new door of access opening to the parent, and her homilies will reach a circle of increasing diameter.

Some time ago, a Virginia clergyman who had established a parochial school in a district, where

the public educational term was far too short for effective service, declared he could soon recognize the difference in the homes of his town between those whose children attended his school and those whose children did not. The excellent women whom he had secured as teachers were conveying their personal virtues through the children to the parents, and creating in the latter a new sense of self-respect. The school's educational influence was not confined to the children who attended its sessions. It became a potent factor in local culture.

This is an object lesson of what the public school should be as a factor in civilization—of what it may be if Christian people will unite with disinterested zeal to make it realize its possibilities in community life. The Church's theory has been that the way to moralize Society is to increase the number of the elect. Has she not made a mistake in the order of precedence? May she not increase the number of the elect more rapidly by moralizing Society? Of all the various embodiments of civil authority, none have greater moral promise than the school. It will abundantly repay all the labor expended upon it. That public opinion is slowly rising to a true apprecia-

tion of the school's function in a free Society is manifest, but the Church's direct part in generating that opinion is not readily discerned. Until her imagination is kindled by the vision of a humanity developing normally from a childhood whose education has been such as to stimulate virtuous aspirations, she will continue to follow rather than to lead the development of civilization.

The parent-teacher clubs, now a feature of every progressive school, offer a large opportunity for leadership. Supt. Cave of Bellingham, Wash., reports:

"I have never known a normal child who could not be reached by the school, if the support of the parents was on the side of the school, nor have I ever known a child who could be wholly reached, if the support of the parents could not be depended upon."

There are few professions the followers of which may be expected to be more responsive to friendly coöperation than that of teaching. A recent study of criminal statistics in France gives us the interesting and significant information that, while the percentage of criminality of those who follow the liberal arts as a profession is 6.35 per thousand, in the ranks of teachers it is only 1.58. It should not, however, be inferred from these statistics that the teacher is made of finer clay than the

ordinary man or woman. That the profession has a valuable subjective influence upon morals is generally acknowledged, but there are very many teachers whose interest in their work is purely formal and in whom personal attachment to their scholars is not easily aroused. But these, too, are capable of developing qualities of usefulness that would remain dormant were it not for the active sympathy and helpfulness of Christian neighbors, and they are particularly the ones toward whom the Church's friendliness should be extended.

The Church's obligation to the teachers is plain. It is her duty to make every effort, by friendliness, by sympathy, encouragement and coöperation, to qualify them to sow the seeds of idealism in youth, and to impress upon the plastic clay of childhood the mold of moral symmetry. Such an opportunity the Church will never enjoy again in the life of these scholars; she made it herself, and will have no rival in the enjoyment of it. The organized coöperation of the Church with the school teachers will materially increase the appreciation of their importance by the community and aid them in winning the respect of their scholars. The ideal

teacher, with the ideal equipment, backed by an appreciative community, will go far to graduate youth with a temperament and mentality open to inspiration. Whatever the religious affiliation of the teachers, whether Roman Catholic, Protestant or Jewish, their nobility of character, amiability of disposition and pedagogic skill are the direct concern of the local churches; for the public school is certainly one of Christianity's agencies for the cultivation of a receptive adolescence and maturity—for the upbuilding of a manhood and womanhood superior to the temptations to vice which prove so fatal to ill-educated and neglected scholars.

Everywhere the Church should be organized for definite coöperation with the school, and the pastor and his people should proceed at once to get into touch with its teachers, superintendent, and the district educational authorities. They should be on intimate terms with all of these, particularly the teachers. Teaching is hard work, and not always as inspiring as it should be. Both principals and teachers are sadly in need of the appreciation, friendship and support of all those in their community whose good opinion is worth having; they need it for their own sakes

as well as for that of the children. Ill-ventilated school rooms, the air charged with chalk dust from the blackboard, tell rapidly upon both teacher and scholar. The handling of very large classes and refractory scholars is wearing, and nerve-strain and diseases of the respiratory organs are common among school teachers.

When Alice Freeman Palmer was a member of the Massachusetts state board of education she discovered that college graduates and women of broad intelligence accustomed to work under hygienic conditions and to believe such conditions a necessity could not be induced to consider teaching in the Boston primary and grammar schools under existing physical conditions. In Germany it has been found that school teachers die too early, the percentage of mortality among those who have not reached forty years of age being decidedly above the average of the community. Out of 116 English teachers scientifically studied 23 were found to have suffered a serious breakdown. An American expert declares that our female teachers are physically in a class by themselves, and wear themselves out before their time.

Moreover, school equipment is often grudgingly

supplied. Improvements in curriculum, however commended by success elsewhere, are viewed with suspicion by the authorities, and the active support of organized Christianity cannot fail to be appreciated by intelligent and ambitious educators, striving for larger usefulness.

If the Church can do anything to stimulate the religious life of the teacher and to make his or her influence upon the scholars more inspiring, she cannot afford to neglect the opportunity. She owes it to the children, she owes it to the teacher, and she owes it to herself. Perhaps the last of these obligations is the most important of all. Every congregation should have its committee on the public schools, and that committee should be composed of intelligent, industrious people, who would be willing to study diligently the modern methods of education and qualify themselves to apprehend the problems and promote the largest usefulness of the institution. The sanitation of the school building, its lighting and heating, the physical condition of the scholars, the adaptation of the curriculum to local conditions, the value of interschool competition, the introduction of manual training, elementary agriculture, domestic science

—are all subjects which should command the attention of this committee, and they do not require expert knowledge for intelligent apprehension.

The importance of training that practically qualifies the scholar for agricultural, mechanical, industrial or commercial success is splendidly recognized by the continuation schools in Germany. It is largely due to the fact that neither parents nor children in this country can see in higher education the promise of larger wage-earning capacity that the majority leave school as early as they do. Only 50 per cent. reach their eighth year; only one in ten graduates from the high school. This is bad for the children, bad for Society, and bad for Christianity.

While the relation between illiteracy and crime is too well known to require illustration, the knowledge of its intimacy has until very lately led to little practical result. Truancy is one of the principal causes of illiteracy, and criminologists agree that a majority of criminals were truants in childhood. Better information is now revealing to us that truancy is not necessarily due to waywardness. It is often the result of physical infirmity. The medical examination of school

children is now disclosing the fact that many who cannot keep up with others of the same age and are classed as backward are only unequal to their tasks by reason of nearsightedness, imperfect hearing, or other physical infirmity; and these unfortunates, graded with smaller children, discouraged and humiliated, drift into truancy, illiteracy—and crime.

In the DeWitt Clinton High School is a class of 37 such backward scholars who are progressing favorably. In the common school they had failed in every subject and their conduct was also below standard. A cursory examination showed that their eyesight averaged less than one-half as good as a class of normal boys in the next room. By a recent test in the Elmira Reformatory, 56 per cent. of the inmates were found to have seriously impaired eyesight. At the Rahway, New Jersey, Reformatory 83 per cent. of the inmates needed eye-glasses.

In the truant school we are just commencing to discover how much there has been of unnecessary juvenile delinquency. A principal in such a school in Rochester so completely wins to good behavior boys discharged as hopeless elsewhere that at one Easter vacation they actually peti-

tioned her to keep the school in operation during the holidays. "All of which," says the Rochester *Common Good*, "goes to show that under the proper conditions the bad boy problem dwindles to a vanishing point."

The pathos of this correlation of information makes peculiar appeal to Christianity. The public school in which such physical infirmities are not studied, or the physical handicaps adjusted by an intelligent grading of scholars, is actually driving some unfortunate children into vice and crime. The machine method with no adaptation to individual disability of this character is needlessly imperfect and the Church should set herself to see that children born with physical defects that prevent their profiting by public education have the opportunity they can justly claim.

Indeed, the prevalence of crime which might be sensibly diminished by a more thoughtful study of individual peculiarity and temperament in the public school is primarily the Church's problem. So is, also, the partial failure to adapt school training to the prevention of vice. Our only remedy for the social evil is repression: law, and more law—increasingly drastic and forbidding—with pitifully insignificant results. The Church's

remedy for this evil is marriage. Yet neither in her Sunday school nor through public education does she make any real effort to prepare the young for the marital relation.

The difficult question of sex teaching is really the least important element of it; there are so many other simple and more fundamental lessons, drawn from experience and study, that may be taught without provoking the slightest criticism. If the opportunity of adolescence be allowed to pass without training in the principles of home-making, we shall make little headway in restraining vice. "Domestic life creates a nation," says Cardinal Manning, "and when the Christian patriot sings 'My Country, 'tis of Thee', let him remember that it is not so much upon valor, nor the national resources, as it is upon the home that the future of our people depends." There would be more marriage, and greater happiness in married life, if girls were taught in the public schools more of the principles of domestic economy and hygiene and the art of making the home attractive, and if boys also were taught to appreciate the responsibilities of the husband and the parent, and impressed with a greater sense of chivalry to women. As many school children leave school at too early

an age to grasp the importance of such training and to profit by it, educational systems should comprehend some method of post-graduate instruction upon these subjects, with provision for compulsory attendance in night schools.

The great colored industrial schools of the South have sometimes been criticized for not training girls for domestic service. They are, however, making young women of greater usefulness to their race by training them to be teachers and *wives*. The incalculable importance to the elevation of the negro of the model home makes the competent wife an educational factor of prime significance. As these schools have already done much to demonstrate the value of trade education and encourage its larger adoption in the North, so they may teach us the even greater lesson of the specific training of the prospective husband and wife.

There are nineteen million children in the public schools of the United States, and they are receiving there no direct religious or moral instruction. For five days in every week except in midsummer (the school term is usually short in the South), for five hours each day, these children are in immediate touch with and under

the influence of their teachers. The opportunity for molding character in the plastic years of childhood is vast. Once a week, for an hour, the Sunday school endeavors—with only a fraction of the children who attend public schools—to make up for the deficiency in the moral training of the secular institution.

It is true the devotion of Sunday school teachers to their scholars goes further than the instruction, but in most cases this is still wanting in systematic practice and the teaching itself is too apt to be superficial and archaic in method. The instructors, without training in pedagogics, and often without any natural aptitude for teaching, have little more than zeal to convey to their scholars. Sunday school statistics are not scientific and such as there are are infrequently studied and imperfectly apprehended. Valuable experiments in public school education are often ignored by the Sunday school, though many of them might be advantageously adopted by it. At its best, however, it can never approach the public school as an agency of Christian civilization, an instrumentality for the spread of the Kingdom of God.

The Rev. Dr. Peters, of St. Michael's Church,

New York, thus expresses his appreciation of the relative importance of these two institutions:

"*The day schools are more important than Sunday schools* and if it is the duty of the parish to see that its children receive some sort of religious training for an hour on Sunday it is as many times more its duty to see that its children have proper instruction in proper places during the week. A girl such as the one of whom I have just spoken goes out to her life's work improperly equipped. . . . A large part of the blame for her failure will rest on those people of the neighborhood and especially on the Church, who have not fought for her salvation and for such as she by working and agitating to compel the school board to give us schools. Nothing will tell so quickly for God or the devil as the work among the children and nothing is more important in its effect upon the children than our public schools. . . . A child who is taught in school where the air is bad is injured physically, morally and mentally by the bad air. . . . All of these things come within the province of the Church to care for and that parish is delinquent in its duty which is not striving to secure within its territory the best possible conditions for the education of its children."

It is a serious commentary upon our Christianity that the Church is so largely a spectator while the child is passing through the impression-

able years. She exhausts herself in the effort to reclaim the outcast whose youth she has neglected. Count Cavour once said:

"It costs far less to give a good direction to a hundred boys than to repair the ills of a single man who, not having had the benefit of education and instruction, pursues a vicious course."

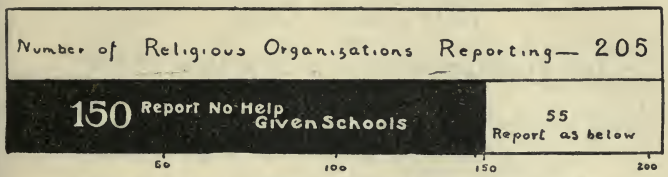
But, alas, the Church of to-day does not seem to discern the relation between Christianity and education, nor to appreciate the fatuity of underrating the importance of the public school to the realization of her ideal. In reply to a recent inquiry, the secretary of the Religious Education Association writes:

"I am unable to find any single instance which would seem to show a clear conception on the part of the Church of her moral responsibility for the public school as a community force. We have discussed this sort of thing in our conferences and there are occasional churches which talk about the school in their women's clubs, or bring the teachers and parents together in a club. All this does not mean, however, that the churches are not influencing the schools, for it will be found that, in the greater number of instances, the officers and active workers are church workers and officers also."

It is true there are praiseworthy exceptions to this statement. While no member of St. Michael's Church, New York, is on any local school board, the congregation keeps in personal touch with principals, teachers and district superintendents. In 1896, when the city schools were quite inadequate to meet the district needs, the vestry of this church offered to the board of education the use of its parish house. This church also saw the need of night schools and started one in that year, maintaining it until the city opened up a school of its own. Similarly it started vacation schools and playgrounds in that district and maintained them until the board of education established similar schools throughout the city. It is its policy to inspire and to awaken neighborhood agencies and to keep itself informed upon legislative measures of distinct moral quality such as those bearing upon child labor, the protection of women, playground needs, etc.

In South Norwalk, Connecticut, Dr. Charles S. Macfarland, of the Congregational Church, was chairman of the school committee which organized a high school. This school has such modern features as a general lecture course for the public, a school garden association, a library,

How Churches Are Helping Schools



Kinds and Instances of Help Reported

Ministers on school boards (10)
Medical examination secured (1)
Medical examination urged (2)
School nurse secured (2)
Home visiting (2)
School buildings secured (5)
Bonds for new school building (2)
High school established (3)
High school worked for (1)
Public lectures (1)
Vacation schools started (2)
Domestic science secured (1)
Manual training secured (1)
Vocational education urged (1)
School social centers secured (7)
Music introduced (1)
Social use of schools urged (6)
Churches opened for school use (7)
School recreation centers secured (5)
School playgrounds urged (1)
School yards improved (1)
School decoration (1)
Night schools started (2)
Night schools urged (1)
Truancy fought (2)
Kindergarten secured (2)
Kindergarten urged (1)
Moral instruction urged (3)
Sex hygiene instruction secured (2)
Temperance lessons secured (1)
Relief for school children (1)
State superintendent office supported (1)

What Is Your Church Doing?

SPOTLESS TOWN CRUSADE

New Britain, Conn.

TEN COMMANDMENTS OF SPOTLESS TOWN

1. Don't throw anything on the sidewalk or street. Find a rubbish can.
2. Don't tear up paper and scatter it anywhere.
3. Don't let any piles of rubbish or ashes stay in your back yard.
4. Don't mix ashes and garbage in the same can. Pigs don't like to eat old coal or clinkers.
5. Don't fill the ash cans or garbage can too full.
6. Don't chalk the sidewalk, fences, buildings or pavements.
7. Don't deface park benches, school furniture or any public property.
8. Don't forget that horses love banana skins. A banana skin is not dangerous if it is inside a horse's stomach.
9. Don't do anything that will bring disgrace to the city where you live.
10. Don't expect your city to become clean and perfect all at once. It will become an ideal city only when everybody does something every day to help make things better.

Dirty yards cause flies, sickness, death.
Old tin cans hold water; water breeds mosquitoes.
Rotten garbage makes bad air, bad air makes weak bodies, weak bodies make big doctor's bills.

What you can do to help make New Britain a Clean City

1. Take away all the ashes and dirt from your back yard immediately. Send your rubbish to the dumping ground.
2. Clean out your cellars, stables and sheds. Whitewash your cellar walls, fences and hen-houses.
3. Burn all rubbish that will burn. Clean your vacant lots and alleyways.
4. Avoid mixing ashes and garbage. This is against the law. You may be fined five dollars.
5. Refrain from throwing old paper, banana or orange skins into streets.
6. Plant some grass and flower seeds to make your home beautiful. Every house should have a little green grass and a few trees.
7. When you have cleaned up for Easter, KEEP YOUR YARD CLEAN ALL THE TIME.

The Board of Public Works (City Hall Telephone 77) will furnish information concerning teams and dumps.

THIS IS THE PROGRAM

April 8 to 15, Spotless Town Week; everybody clean up.
April 9, Palm Sunday; all dirt from the winter carried away.
April 14, Fast Day, Holiday; all dirt carried away.
April 16, Easter Sunday; let us make New Britain a city that is

"AS CLEAN AS AN EASTER LILY"

JOSEPH M. HALLORAN, Mayor.
DR. HENRY T. BRAY, Health Officer.
AUGUST BERGSTROM, Sanitary Inspector.
REV. HERBERT A. JUMP, Sec'y of Spotless Town.

A NEW CHILDREN'S CRUSADE (*Courtesy of Independent*)

etc. Dr. Macfarland made many art gifts to this high school, making it more attractive and inspiring.

The Rev. Dr. Eastman of Elmira has for ten years past held citizenship meetings in his church at which addresses are made upon educational topics, such as school gardens, hygiene, etc., and it is due to the activities of his congregation that the city now has in prospect of acquirement four acres of ground by the river to be used for school gardens and playgrounds.

The Rev. Dr. Lightbourne, of the People's Church, Dover, Delaware, regards school co-operation as practical Christianity. He has sought to secure better school room conditions, mind rests during hours, playgrounds with expert instructors, physical culture, ethical training and instruction in polite manners and general personal and social deportment.

The importance of this latter expedient for character building has obtained very inadequate recognition. Polite manners are a moral tonic; they stimulate both self-respect and respect for others —they are altruistic and edifying. A sincerely Christian Society should be characteristically polite. That the Christian is not to be readily distin-

guished by his courtesy is due to the Church's failure to recognize the importance of good manners in child-training. The gathering of children in the school room, the incidents of teaching, the games, the relation of the scholar to the teacher and to one another—all lend themselves to lessons in politeness. The opportunity for cultivating in boys a proper respect for girls, that may mean so much to them in later life, ought not to be neglected.

An interesting incident in which children have played a prominent part took place last year in New Britain, Connecticut. The Men's Club of the Congregational Church, of which the Rev. Herbert A. Jump was pastor, determined to conduct a campaign for cleanliness. The campaign used as its motto "Spotless Town" and the week before Easter was selected for a period of general cleaning up. Lawns, back-yards, alley-ways, and every neglected place were to be made immaculate. Ten thousand public school children, of many nationalities, were the principal factors in the campaign. It was they who carried circulars to every household requesting coöperation; and by their own delight in the coöperation in this movement—enhanced, no

doubt, by the wearing of a button—they carried enthusiasm into every household. It was said that on the morning of Easter, New Britain had never in its history, as a village or a city, been as clean. The campaign resulted in the awakening of thousands of children, of a score of nationalities, to the thought that they could do something for their city. For them a sense of social responsibility had been born.

Not long since, owing to their state of coma on the subject of public education, the churches of a large western city lost a splendid opportunity for civic service. They permitted, without protest, the removal for political purposes of a superintendent of education whose progressive work and fertility of resource had won for him the applause and imitation of the school world in the United States. He had practically transformed the educational work of his city, and his contributions to the science of teaching had made him a functionary of peculiar value. Yet neither during his administration nor at his dismissal did he receive any active sympathy and coöperation from the churches. He was asked if the clergymen of the city had given him any assistance, and in reply he was obliged to say that

with one or two individual exceptions the churches had remained indifferent to his work. "Could they have helped?" he was asked. "Tremendously," he replied. "The average citizen is densely ignorant of the school and its needs. A committee of ministers who would confer periodically with the superintendent, to find out what the schools are trying to do, to offer suggestions and to spread school news around in their congregations, could do unmeasured good to the cause of school progress."

The commencement of a new movement for the utilization of school buildings as civic centers makes the moment for the Church's coöperation particularly felicitous and important. It gives her an opportunity of communication with the people that her buildings do not now adequately supply. The attitude of comparative alienation from matters of public interest which she has so long maintained has given to the House of Prayer a quasi-unpopular atmosphere and this extends, in a measure, even to her parish buildings. Those who do not frequent the Church often find it hard to feel at home in her establishments and cannot be readily gathered in them.

The public school buildings belong to the whole

people and they gladly take advantage of this new method of utilizing them. In country districts the consolidation of small schools into large and commodious buildings, and the transportation of the scholars from a distance to and fro, enable the community to provide itself with a social center of great value. In *The Church of the Open Country*, W. H. Wilson expresses his belief in the eminent promise of these institutions. Such a center should be surrounded by residences of leading people, with other public buildings adjacent.

"It would follow," he says, "and in these mature communities it does follow, that the streams of social influence would flow in and out of this center and unite the whole countryside. . . . Inevitably the habits of community fellowship will generate habits of common worship. The community, by its own forces thus released and organized, will gather around the common center and place there or near at hand the meeting house for the worship of God."

Rochester is experimenting with the civic center project more vigorously and successfully than any other city. There are 16 civic clubs with 1,500 members using the city's schoolhouses as meeting places and employing them as lecture halls and for addresses upon matters of

public interest. These clubs extended an invitation to Mr. Justice Hughes to pay them a visit last spring. Profoundly impressed with the success of the civic center movement, he said:

"You in Rochester are meeting one of the great tests of our democratic life. You are proving that the virtues of humanity far exceed in force the vices of humanity. You are showing that it is health that is contagious and that in a prosperous community the most intelligent of the citizens turn their attention to the thought of mutual improvement and of enlarging the area of the real principles of life, not in mere money getting but in enriching the character, giving a chance for the expression of individuality, bringing home the information and the stores of knowledge that are otherwise inaccessible to many who are burdened with the toils of the day. It is in the social centers of Rochester that I should look for an answer to the question whether in a great democratic community you are realizing the purposes of Society."

The Ministers' Association of Rochester has been active in this movement and it is significant that the opening of these social centers on Sunday afternoons was taken in response to the recommendation of that association.

Chicago has just decided to open thirteen school buildings as neighborhood centers. They

are for the enlightened and educational recreation of adults or young people not attending school. Dean Sumner of the Episcopal Cathedral, speaking of this plan, said recently:

"For the children we shall continue the privilege of recreation in the old schools and in those added this year. In the same buildings the older people will be urged to form social clubs, hear lectures, attend dramatics, join in advanced gymnasium work and hear and participate in debates."

Dean Sumner is the chairman of the committee of the school board which is opening up these civic centers; but all of his brethren do not share his enthusiasm for the movement. It is reported that in one ward the opening of the school building for this purpose was opposed by neighboring clergymen on the ground that they would be used for dancing. It is interesting to note that in Milwaukee St. James' Church has determined to combat the dance hall evil, to which the city authorities attribute the ruin of thousands of Milwaukee girls each year, by the opening of a free dancing school for the children of the parish. The authorities of this church believe that children who learn to dance properly, and have a

good environment for their amusement, will not later on frequent questionable halls. This has long been the experience of St. George's Church, New York.

A testimony of the value of social centers as a solution of the rough boy problem is reported by a merchant, whose place of business is near School No. 14 in the city of Rochester. Within a month of the opening of this center, he stopped the director on the street to say to him,—"The social center has accomplished what I had regarded as impossible. I have been here nine years, and during that time there has always been a gang of toughs around these corners, which has been a continual nuisance. This winter the gang disappeared." They were not a "gang" any longer; they were a "debating club."

The question of moral and religious training in the public school, now conspicuously absent from our curriculum, cannot be permanently banished by the discordance of religious beliefs. It must be again insisted that the aim of secular education is to qualify the individual to take his place in Society and to make him a coöperator in its evolution. And this demands more than

intellectual training. It was a profound saying of Schelling—that "Society only existed where religion had already commenced to be." To be perfectly adapted, therefore, for social life one must be religious—to be irreligious, is to be incapable of social adjustment. That Schelling used the term "religious" in a far broader sense than the Church has been accustomed to employ it we may assume. It is certainly difficult to imagine a democracy realizing its ideal without realizing religion.

In Germany the children of Roman Catholics, Protestants and Jews are separated for religious instruction, which they receive from teachers of their own religious faiths. In England the parochial and endowed religious institutions do a large part of the instruction. The board schools, like ours, exclude religious teaching. In France, since the secularization of education the subject of moral instruction has received a vast amount of attention, and such teaching is universally practiced. With the youngest children the teaching is wholly oral and concerned only with the right and wrong of specific acts; to classes a little more advanced, instruction is by narrative, illustration, and the recital of noble deeds. Do-

mestic obligations are inculcated; the duty to parents, brothers and sisters, employers, servants; and this expands to class-mates, friends, etc., to the country, and to God. Unquestionably, the founders of this system of moral instruction permitted themselves to indulge in expectations that were not justified by experience, and they encouraged too favorable anticipation. If their hopes have not been fully realized, the principle cannot be said to have failed of significant results. Paul Sabbatier says of it: "Thus, through the teaching of morals, there is being constituted, little by little, among us a kind of lay church. It is a reformation true, deep, noiseless; outside of the churches, but not against them."

The exclusion of the Bible in both France and America, or at least of the Old Testament, is a mistake of the first magnitude. As literature, it contains every element necessary for the impression of the imagination of youth. The dramatic, the æsthetic, the illustrative, the poetic, the practical—are all conveyed with supreme intellectual force. In this country the Book itself is a peculiar heritage of our early civilization, and the prohibition of its use is unpatriotic

and short-sighted. The works of Homer were the basis of Greek literary and religious training. No single writer ever so extensively influenced a race, with the exception of one or another of the Christian Evangelists. It has been said, the Iliad and Odyssey were at once the Bible and Shakespeare, the Robinson Crusoe and Arabian Nights of the Greeks. All the Greek writers of later ages believed that Homer had written with distinct moral purpose, and Plato even claims for him very much the same kind of inspiration that Christians do for the Bible. Certain it is that his poems had a unifying power in Hellenic civilization and profoundly influenced its ideals. It is such an influence the Bible can be. No code of ethics will ever surpass it in sublimity of ideal or in the profundity of its philosophy, and to be unacquainted with its language is to be ill-educated.

Prof. Palmer, of Harvard, whose *Ideal Teacher* should be in the hands of every school official, earnestly contests the introduction of the formal teaching of a code of morals in the public schools. He believes that intellectual immaturity creates a misapprehension of its meaning that actually makes the appreciation of the value of morality

and religion more difficult in later life. At the same time, no one realizes more emphatically than he the immense possibility of moral training in the school, and he would focus upon the teacher the endeavor to make it achieve its great function.

Froebel insisted upon the possession of the communicative faculty by the teacher:

"Between educator and pupils, between request and obedience, there should insensibly rule a third something, to which educator and pupil are equally subject. This something is the *right*, or the *best*, necessarily conditioned and expressed without arbitrariness in the circumstances. The calm recognition, the clear knowledge, and the serene, cheerful obedience to the rule of this third something is the particular feature that should be constantly manifest in the bearing and the conduct of the educator and teacher, and often firmly and sternly emphasized by him."

No book, not even the Bible, can convey this lesson by itself; it is the mysterious transmission of personality, and it leaves an image on the page of memory that years cannot obliterate. The Christian teacher, with the Bible, should be the golden center of the Church's target. Her reponsibility for child-culture cannot be ful-

filled with any lesser ideal. Nevertheless, in aiming Heavenward, she will not underrate the intelligence and devotion of the many who are not of her faith, and will comprehend them in the embrace of her sympathy and appreciation. To one and all the Froebelian philosophy is a rallying point, and its consummation is thus summed up by one of its commentators:

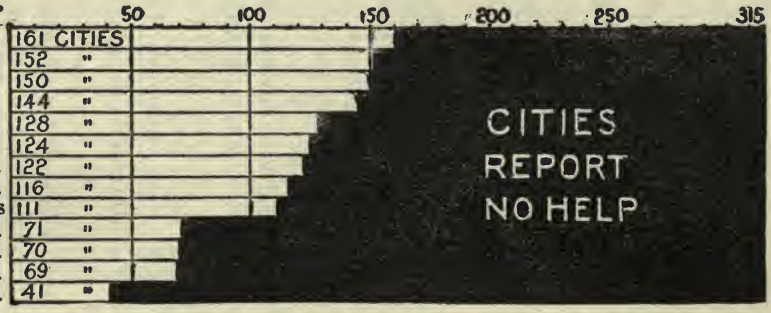
"When Froebel's ethical teaching has wrought its perfect work in the homes, the schools and the churches, then his complete ideal, which is the Gospel ideal in practice, will be the greatest controlling and uplifting force in the world."

At present, throughout the country, there is a prevailing apathy toward school administration. There are a dozen people interested in the criminal, the feeble-minded, the indigent, for every one that is actively interested in good public schools. Most of those who do not send their children to them, and many of those who do, are indifferent to their operation. The table on page 66 reveals the limitations of community interest in child-education.

Perhaps the important service which the school still renders, and the gratification of parents with their children's scholarship, may actually

OUTSIDE COÖPERATION WITH PUBLIC SCHOOLS

315 city superintendents of schools report that citizens, individually or in groups, aside from serving on school boards, paying taxes and voting, have helped their public schools as follows:—



Other kinds of help mentioned

Vacation Schools—5 cities
Parents' Associations—4 cities
Scholarships, School Gardens, Athletics, Equipment, Drinking Fountains, Open Air Schools — 3 cities

Home Gardens, Public Lectures, Libraries, Pianos, Music, Lunches, Dental Treatment, Beautifying Grounds — 2 cities

Night Schools, Savings Banks, Instruction in Civics, Endowment, Instruction in Hygiene, Parties, Clubs, Pure Milk — 1 city

Teachers' Retirement Fund, Employment, Boy Scouts, Instruction in Agriculture, Stereopticon Lanterns, Medical Treatment

—From report on "Outside Coöperation with Public Schools" made by Miss Elsa Denison for Bureau of Municipal Research, New York.

militate against its larger possibilities. But the Church's ideals do not permit her to share this paralyzing complacency. She can only be satisfied with the training that manifests its value in character and cultivates aspiration to noble living. The possibilities involved in making the school atmosphere more congenial to the growth of Christianity in nineteen million souls is enough in itself to induce the coöperation of separate Christian bodies, and to realize the prophetic vision—"A little child shall lead them."

THE CHURCH AND THE POLICE

"Do violence to no man, neither accuse any falsely, and be content with your wages." With this memorable epigram John the Baptist counseled the soldier of his time. A large part of the duties of this official was the preservation of civic order and the last part of John's admonition has a significant sound. Was this civil officer a grafter? And did John insinuate his abuse of authority to increase wages illegitimately?

Whether his reputation be inherited or acquired, the policeman is often suspected of sympathy for, if not collusion with, the exploiter of vice and the violator of law. Investigations of the Force in large cities have revealed, time and time again, widespread corruption—partnership with vice and crime, petty oppression and sordid tyranny. The public is tired of these scandals. "To put on the lid," to pursue again and again the old repressive policy, hounding the officers with maledictions to an unprofitable job, is poor philosophy and wasted effort.

A constructive policy is demanded—the policeman's positive quality is yet to be developed—the intimacy of his relation to the spread of the Kingdom of God disclosed. But to realize such an ideal requires that he be virtuous and the sooner we stop our demoralizing practice of regarding him as a traitor to the Society he is pledged to protect the more rapidly we will progress toward this end. He is human and if persistently regarded with suspicion will be tempted to justify his critics. Upon the common officer, the pressure from above is the most potent cause of his downfall. Too often, a vicious system has become so deep-rooted and habitual in the administration of a police force that the individual who essays to antagonize it must be courageous indeed, and who is there to stand by him if he resists the pressure to abuse his power? Has the Church ever stood in such a relation to him? Has she ever attempted any sympathetic study of his difficult position and endeavored to discern the individual in the official?

There was indeed a time when she undertook a somewhat similar function herself, for in the eleventh and twelfth centuries she essayed to

police the Holy City with her semi-monastic-military order of the Knights of St. John. Pledged to protect the pilgrim in his weary journey to Jerusalem, the Knights embodied their Christianity in a voluntary guardianship of the dangerous roads, in providing accommodation for the traveler within the City, and nursing him in their hospitals when he was ill. So great was the service this Order rendered the Christian world in the early days of its purity and consecration that rich gifts poured in upon it from kings and nobles, making a mockery of its vows of poverty, and inducing insubordination and ultimate degeneracy. But the Knights had contributed to the drama of history a scenic episode of rare sublimity and meaning. They constituted a strong-armed body, trained to military service and bound by religious vows, devoting themselves primarily to the protection of the Holy City and the safety and comfort of the pilgrims who came to worship at the manger and the sepulcher of Christ.

As a source of social information of prime importance to the Church, the policeman should be invaluable and, wherever effort has been made to utilize his knowledge, the result has been gratifying. The Church is still far away from assum-

ing toward him a logical and intelligent attitude. In general, the comments of police officials with reference to her attitude toward them show no signs of her awakening to a sense of their importance in Christian civilization. "The average pastor," says Mayor Whitlock of Toledo, "thinks that an efficient police force is one that suppresses saloon keepers, drives disorderly houses out of business and enforces the Sunday laws. The minister's idea of government is one of force. Police clubs, jails, imprisonment—are the weapons he wants used. As a matter of fact, neither the police nor the mayor can make people good." Chief of Police Knapp, of the same city, was asked if he had received any help from the local clergy. "No help," he replied, "only complaints. They could help immensely if only with their approbation and encouragement to individual members of the force."

Chief of Police Kohler, of Cleveland, was asked "Could the ministers be of help to you?" "Surely," he replied, "if they would only stop scolding." "Could you use a committee of ministers if they came down and asked you to suggest ways of being useful?" "I could if they would try to understand a policeman's job. Most ministers

are theorists. They don't know the world. They think people are wicked when they are really only weak."

Doubtless these criticisms of the clergy by the police which I have quoted are unfair to the former. They have, no doubt, something to say about the officials that might seem to justify their opinion of the latter, but, nevertheless, there appears to be a prevailing attitude of antagonism, if not indifference, on the part of the clergy toward the police. So long as the Church maintains this attitude and makes no considerate endeavor to discover and employ the powers of beneficence and social purification she possesses, so long will the public at large continue to condemn the officer unheard and drive him to unworthy associates.

The Chicago vice commission, of which Dean Sumner was chairman, commented as follows upon the situation:

"Present-day conditions are better in respect to open vice than the city has known in many years but they are by no means a credit to Chicago. Public opinion has made no united demand for a change in the situation. The commission feels that the greatest criticism is due to the citizens of Chicago, first, for the constant evasion

of the problem, second, for their ignorance and indifference to the situation, third, for their lack of united effort in demanding a change in the intolerable conditions as they now exist. No one will doubt that in many instances such an attitude on the part of the public toward their officials leads to the breakdown of the morale of the police."

Police Commissioner O'Meara, of Boston, expresses a similar view. In his efforts to enforce the laws against the social evil, he says, he has met with practically no helpful or appreciative response in any direction and it is his opinion that, while he believes the head of the force will secure loyal support from his men when once he has convinced them that he is in earnest, "he will get little encouragement from the courts, bitter hostility from those whose profits are curtailed, indifference from the public and some measure of abusive criticism from a few enthusiasts in the cause of social purity."

It must not be forgotten also that the policeman himself is worthy of serious consideration irrespective of his function. Give him a new sense of his positive value to Society, encourage him with the support, the sympathy, the fellowship of Christian people, and he may be expected

to range himself with the promoters of virtue rather than the exploiters of vice. Every police force contains conscientious men who only need encouragement to make their good qualities influential among their associates. It is well known in New York City that appointment upon the traffic squad is eagerly sought. There is no opportunity for graft in this position and the duties are exhausting, but the hours are regular and the work in the day-time. The officers of this squad are not tempted to relinquish their positions by the opportunities of corruption in the districts where vice pays for protection.

It cannot be too often repeated that to Christianity's failure to recognize her paternal relation to the administration of the democratic state is chargeable most of its misgovernment and with it the disappointing measure of the Church's influence upon Society. Of all civil officials, none need the recognition of Christian people more than the police. The profession of teaching stimulates idealism; the maintenance of health and the dispensing of charity are essentially humanizing; but the police, dealing constantly with the degraded, the vicious, the refractory, find in their duties very much to demoralize and

very little to uplift. Some of their duties are essentially degrading, such, for instance, as the gathering of evidence for trial in criminal cases and securing the proof of violation of the law upon which to issue warrants for arrest. There is actually on record in New York a case in which an officer was discharged from the force for gross misconduct and then reinstated by the court on the ground that he was drunk and disorderly in the line of duty.

The policeman has been called the handy man of the community, so many and various are his functions. "He has a greater chance for service than the churches," says a former police reporter. "He is out on the street night and day where the churches ought to be."

In Ex-Police Commissioner McAdoo's *Guarding a Great City* he thus describes the patriarchal service of a police inspector as embodied in the personality of Max Schmittberger:

"He was a most striking figure in this environment. There was an air of paternal government about the neighborhood when Inspector Schmittberger in his official capacity would stroll along one of these streets—men and women running after him, telling him their troubles, asking advice, imploring protection, or begging

mercy for some delinquent, and all speaking the various languages of their country and gesticulating violently. The Inspector gave his decisions like a Cadi. In one block he probably advised against a divorce and in favor of the taking back of a wayward girl, or he had announced the finding of a runaway husband, or compromised a case about allowing a vendor of many-hued ice-creams to push his stand two or three inches out on the side-walk; arranged to look after the synagogue when the new Rabbi made his appearance next Saturday; warned the Greeks that there would be numerous battles of Marathon if the colony didn't leave some portion of the roadway free from the push-cart, or stop making striped candy in unsanitary cellars; refused pistol permits to Tony, personally rubbed his hands over several Italian gentlemen, detecting bundles of hardware that turned out to be guns and knives under their coats, and had them promptly arrested; warned several Neapolitan gentlemen that fire-crackers must not be fired off after 2 A.M. during the numerous celebrations in Little Italy; discoursed firmly with Hungarian subjects of the Austrian Empire on the habit of slipping Long Island brandy into the coffee in the numerous cafés; and was positive that weddings held in halls where beer kegs line the sides ought not to continue from early on Saturday evening until early on Monday morning, and that promiscuous sleeping on the floor of the hall itself was to be discouraged as a form of extreme sociability not warranted even by wed-

dings; firmly refused to allow kegs of cider and frozen carcasses of geese, with geraniums planted in soap-boxes, old mattresses and feather-beds to remain any longer on the fire-escapes—and this every hour of the day and every day."

That the policeman has generous and kindly traits might be illustrated by incidents of daily occurrence. It not infrequently happens that people in distress are brought to the station house. Instead of being sent up to the "Island" as vagrants, the captain and his men make up a purse to relieve them from immediate distress. It is said that the policeman in a poor district has his right hand in his pocket most of the time. The officer's kindness to lost children is well known. "Sometimes, children get lost on purpose," says an officer, "because they know how good a cop is going to be to them." There are toys, candy and sweets at the police station for all stray waifs that are brought in.

One rainy night not long ago, an officer doing duty noticed a woman and two children standing in the door-way of a store. They had taken up their stand about four o'clock in the afternoon and had stood there for several hours. They were quiet and he paid no attention to them.

"Finally," as he describes the incident, "on one of my walks past them, the woman stepped out and said, 'I've noticed you lookin' at me a number of times. Do you mind my standin' here?'

"'Not at all, ma'am,' I says. 'You can stand there all night for all of me, but may I ask why you choose this particular spot on such a particularly rainy night?'

"'I haven't any other place to go,' said the woman, 'and I'm tryin to make out what I can do for the children.'" She then told a very hard luck story, of having come from another city and having tried to find work in New York and of having been finally dispossessed. She wound up by appealing for some money to give the children dinner.

"'I wouldn't take it for myself but there ain't none of us had anything to eat since yesterday noon.'

"I put my hand in my pocket," said the officer, "and found that I had a two-dollar bill and ten cents. It didn't seem right to give her just the ten cents, so I gave her the two dollars.

"At that, all three began to cry, and the youngest one to dance at the thought of getting something to eat, so I told them to run along

down to Brady's restaurant, four blocks off, and the owner a friend of mine. 'You go along there and eat up that two dollars and tell Brady I sent you.' I saw them on the car and sent them off happy. The next day I dropped in at Brady's for lunch and he said, 'I see all your friends coming here. My! but they've got appetites!' Then I told him that they had such appetites because they had not had anything to eat since the day before."

In the recent cold spell, a policeman heard of a starvation case, and entering the tenement found a pitiable state of affairs—no fire, no food, and a woman with her three children around her almost frozen to death. In a back room a child dead of pneumonia and in another a child dying. It was not long before the policeman had gotten wood together, started a fire, bought food, and sent for a doctor.

Such stories might be multiplied indefinitely, and while it is true also that the policeman's functions give him unusual opportunities for evil, so that one officer in league with crime may be a more potent force in the community than the preacher of righteousness, nevertheless, his duty properly interpreted should lead to results at

which the Church should zealously aim. She cannot certainly afford to ignore his possibilities of usefulness in relationship to juvenile offenders and thoughtless young men and women whose feet he sees slipping on the downward slope.

Very recently a social worker, learning that suggestive dances were encouraged and practiced at a certain dance-hall, visited it to verify the story. To his astonishment, he found an officer on the floor engaged in stopping couples that he thought transgressed the limits of propriety, and at the same time imposing conditions of manner that eliminated the objectionable features. He was rendering a service to Christianity for which it had good reason to thank him—but had the Church inspired his supervision of the morals of the dance-hall? Had she been at any pains to learn the conditions existing in it, or sought his coöperation in the correction of its violations of propriety? No. The evils of these dangerous places would have gone unchecked, if they had waited the initiation of the Church to correct them.

The arrest of the young for trivial offenses and their temporary detention is commencing to receive the attention it deserves. It is reported

that the citizens of Fall River, Mass., have recently been aroused by a revelation of conditions prevailing in the central station house of that city. Because of the lack of modern detention quarters, children, women and men of all degrees of vice are crowded together in a common compartment. A clergyman, who investigated the place, says:

"I found two children there, a boy and a girl, about twelve years of age. At night the station filled up with its inevitable horde of drunkards and offending women, whose language, if not immediate presence, was forced upon these children. I called upon the boy on Sunday and found him the companion of the loose women whose cases were to be heard in court Monday morning. I have nothing to say in regard to the accommodation of the men and women who must needs be shut up. But I think the treatment accorded to these children was outrageous.

"Why were they there? For the inexcusable, the damnable reason, that there was nothing else to be done with them. I am not criticizing the officers of the central station. They are extremely kind to these children. It is the city of Fall River that is responsible. The community is committing an offense against children. If the city, as by all means it should, will take in hand either to punish or reform little children, it ought to make provision to properly accommodate them."

It is thus Society transforms the age of opportunity into the age of demoralization, and plunges malleable, inexperienced adolescence down into the cast of mature criminality.

A policy which he called "the Common-Sense Plan—a Golden Rule" adopted by Chief of Police Kohler, of Cleveland, is worth describing at some length, as it is in a measure a lay sermon:

"For many years I had given confused study and some not very enlightening observation to the number of arrests made for minor offenses. I couldn't see that these wholesale arrests did any good. The number of them did not diminish; it increased. And I found not only that the arrests did not produce good results; they did harm. They brought disgrace, humiliation and suffering to countless innocent persons in no way responsible for the acts of a thoughtless, careless, mischievous, or even, if you will, a malicious first offender. . . . .

"I found daily at police stations relatives and friends in tears seeking the release of some prisoner, who, when I inquired, proved to be not so very, very bad. In police court next day I saw old and feeble parents, weeping wives with crying babies in their arms, and very often other children clinging at their sides—all there to witness the degradation of those they loved. And what was the result? A hasty trial, and, since the offense was usually trivial, the prisoner was discharged.

Good! But all that suffering was in vain. Sometimes it was worse than vain. . . . Again sometimes the offender was fined. That was a 'result,' but who paid? The weeping mother and children; they were robbed of the necessities of life and the only gain was a few paltry dollars paid into the city treasury. Was there one particle of real good accomplished by this process? Watching it all as I did, day after day, I answer 'No,' and I say now emphatically 'No!'

"Now, questioning these unfortunates, it struck me that most of them did what they did through thoughtlessness, natural passion, or in the spirit of frolic and mischief. It seemed to me that this should be understood. It didn't seem at first to be the policeman's duty to study the case and to use discretion. . . . There was a misunderstanding all around. And, gentlemen, misunderstanding is injustice. . . .

"Then I remembered that all persons are not arrested who commit minor offenses and even felonies. Many escape detection or are not exposed. Their escape did not hurt them or Society; it was an advantage. . . .

"Now, I finally concluded that it was our duty not to help these unfortunates on their downward course, but to save them. It seemed to me it was up to the police to learn to know the difference between a thief and a mischievous man or boy. And why not? Of all men, who is so able to judge whether an arrest is necessary as the policeman? . . .

"Upon these observations and thoughts my

policy was formed. Firm in the belief that some remedy was necessary, I decided to go forward with my Common Sense plan. I determined to have my policemen use their best human instincts. I proposed that they should exercise that discretion which the judges did not always exercise.

"As a step then, in the right direction, might not a wider interpretation be given to an officer's duty, so that, by his kindly efforts as first and final judge of first offenders, the stream that is now so steadily flowing in the direction of the jail and penitentiary might be diverted into channels of worthy and useful citizenship? Of course it might; and that is my answer as to the motive.

"With all these facts and data ever before me, and recognizing the evil embodied therein, and the benefit that would be derived in a change of policy, I personally met with each division of our department, and, in an informal way, we considered just how far this policy should be carried. We first realized that, to make it a success, a kindly feeling would be essential to its official administration. Then every violation of the law or ordinance was carefully gone over from every point of view. And finally we determined that the following considerations should govern our actions:

"First: Juveniles were never to be placed in prison. They were to be taken home or the parents sent for and the child turned over to them for parental correction. Second: The members of the force were to use their kindly efforts in easing the friction and ill-temper between man and man, wherever and whenever it made itself

manifest. THIRD: That the best policeman is the one who manages the offender with the least show or display of authority. FOURTH: That some men fall through some unfortunate circumstances and are not criminal at heart, and should be treated accordingly; in which case the best results might be accomplished with a well applied reprimand. FIFTH: Officers should have sufficient evidence of a competent character to secure conviction before even considering the imprisonment of a person on any charge whatever. SIXTH: Any apparent violators who were not known to be of good character and reputation were to be accompanied to the precinct station, where the matter would be carefully inquired into by the officer in charge, and the proper action, as specified by the Common Sense policy, taken.

"On January 1st, 1908, the policy went into effect. Immediately gratifying results were shown, and now after 17 months of severe test that the policy has received in this city there need be no hesitancy in claiming a great improvement in the performance of police work. True, it was a radical departure from time-worn methods, almost revolutionary, but still in harmony with the generally accepted theory that the greatest aim of the law is the prevention of crime, the correction and reformation—not the vindictive punishment—of the offender."—*Address at Convention of Chiefs of Police.*

It is true, there is adverse criticism of Chief Kohler's policy, but it is chiefly of a personal,

technical kind. It is quite possible that there may be exaggeration in the operation of these principles of mercy and that the records are not sufficiently voluminous and instructive. But the theory is so in harmony with the spirit of Christianity itself that it is worth the serious consideration of the Church. Certain it is that under existing conditions the fewer people we put into our prisons the better. Even in that intelligent commonwealth of Massachusetts forty-five jails are reported as unfit for occupancy, and the one in Somerville is thus described by the Rev. E. E. Bayliss, who made an investigation of it:

"When prisoners are admitted they are given no medical examination whatever. The weak, the strong, the sick and the well are all one in the eyes of the prison officials. All receive the same food and the same treatment.

"The result is that there are any number of prisoners suffering from very serious and shocking diseases, who receive either no treatment or treatment of the most perfunctory sort. In addition all these men use the same knives and forks, the same drinking cups, and the same towels as the rest of the men. They are shaved every day with the same razor.

"In other words no precautions whatever are taken to guard healthy individuals from con-

tamination from diseases, the virulence and contagiousness of which are only too well known.

"The sanitary conditions of the jail are abominable. They are not fit to describe in print, and they nauseate me when I think of them. The bedding, walls and floors swarm with vermin, and the half-hearted attempt to get rid of them by an occasional sprinkling of ill-smelling powder only emphasizes their presence.

"Humanity, common courtesy, the slightest sympathetic realization that we are all human beings, after all, is unknown. There is no one to say a good word to the prisoners. During the three months I was there we had only two sermons, and these were perfunctory in the extreme, and delivered without the slightest idea of appropriateness and of the crying spiritual needs of the listeners."

These studies must be of profound moment to the Church. She certainly has a duty in Cleveland and elsewhere to study the policeman in the light of the advantages of Chief Kohler's policy. The policeman is constantly risking his own life to save the lives of others who are in peril from accident, violence, fire. Shall not Christianity exert herself through his agency to save the young from the almost inevitable consequences of the association with hardened criminals,

from the deadening of sensibility by familiarity with the bar of Justice?

What can the Church do to make the policeman an efficient coadjutor and agent of the moral welfare of the community? Says a former commissioner of police in the city of New York: "There is no doubt that organized support on the part of the churches with the police commissioner's work would tremendously increase his efficiency." He suggests the appointment of a committee representing all New York churches, who should give to the police its organized support, conferring frequently with the commissioner as to police needs, offering suggestions and criticisms when necessary, and giving him support in the work he is trying to do. "Such support," he says, "was conspicuously absent when I needed it most. . . . The great trouble with citizen criticism is that most men think they can do the work of an office better than the man who is doing it, without knowing the real difficulties that stand in the way. . . . Such citizen coöperation as is now secured is like the kind given at a prize fight." He used to feel, he says, as if he were in the center of a ring, fighting a thousand crooks, while the ministers and good

people sat 'round on the fence—sometimes crying "Good work!" and sometimes "Coward!"—with all kinds of criticisms when he made a mistake, but no direct help at all in the center of the ring. Church people would complain if the streets in front of their church were used by street-walkers. "Drive them out," they insisted. "Certainly," he would reply; "but where to?" Where to, indeed, if the Christian Church cannot answer the question!

Another prominent police official in New York City says that since he has been on the force the churches have helped him a good deal; in particular, when he was captain of the precinct in which was situated St. Michael's Church, of which Dr. Peters is rector. The church had the neighborhood divided off into blocks and a member in charge of each one. Anything that went wrong on these blocks was reported at once to Dr. Peters, and through him to the police. "This kind of work," said this official, "should be duplicated in every parish."

The juvenile court in Wilmington, Delaware, is the direct result of the organized activity of church people, reports the chairman of the Social Service Commission of the Protestant Episcopal

Church of that diocese. This Commission has a large number of volunteer workers in its membership, has maintained its interest in the operation of the court after securing its establishment, and seems to have made it realize the expectations of its advocates.

The pastor of a Congregational Church in a large town in Connecticut, who has rendered great service to his community, covering the whole ground of social and civic work, enjoyed relations with the chief of police that gave him large opportunities. At one time, under the stress of a long continued industrial conflict, the chief seemed to lose control of the situation, and was about to resign. An evening's interview with the pastor, however, gave him sufficient courage and energy to retain his office and bring the difficulty to a successful issue. "One of the great difficulties," says this clergyman, "comes from a lack of federative action on the part of churches and pastors. A confederation of pastors and churches in a town can practically control its civic life."

The policeman is chosen primarily for his physical qualities. He must, however, possess considerable intelligence. More is required of him than almost any other civil official of equal

salary. That he is amenable to friendly coöperation is generally true up to a certain point. Superior officers, if invited to address church meetings upon the problems of their office, are usually ready to respond; and they can hardly do so without acquiring additional self-respect on the one hand, and esteem for the aims and motives of those whom they address on the other. It will add materially to the latter form of respect if they discover that members of the churches have been making inquiry into local social conditions, and have also familiarized themselves with the prescribed duties of the police force. If he learns also that a committee of churchmen has been appointed to coöperate with him and that this committee is composed of intelligent leading men, qualified to influence public opinion, he will be still further impressed with the practical possibilities of coöperation and its bearing upon his own future.

In dealing with the policeman, it is certain that knowledge is power. Friendliness and assistance will go far to win his coöperation, but the committee which comes in direct contact with him must be composed of those who know the law and something of its manner of enforcement

in other localities. It should be familiar with the statistics and records of the best policed town or city from which it can readily gather information, and employ this community as an object lesson for the aims of projected coöperation. Every locality, however, needs a nobler ideal of police service than exists anywhere in this country.

To transform the policeman from his present ambiguous attitude to Society and to make him one of its uplifting agencies would be an achievement of far-reaching importance. The exploitation of vice that now thrives upon the suspicion with which the Church regards the police would find its profits dwindle. The young, whose inexperience is the opportunity of those who seek their ruin, would be more apt to reach maturity without making the fatal plunge. The policeman knows the gambling house though he may not be able to secure evidence sufficient to convict its proprietor. He knows the treacherous dance-hall, the house of ill-fame, the suspicious employment agency, the "fence," and practically all the men and women who should be avoided by the young. He knows also many of the girls and boys who are in danger of falling under their influence. It is part of the policeman's specified

duty to become acquainted by sight as far as possible with persons living or doing business on his post, their habits, characteristics and employment, and to note in his memorandum book anything of a suspicious nature regarding their habits or movements. He is acquainted with many a case of painful destitution that does not reveal itself to the Church. "Some folks," says an officer, "would rather freeze than ask for charity, but they don't seem to mind appealing to the cop for help."

The information that the policeman might gather and supply if animated by a definite purpose to be of positive service to humanity would furnish the Church with abundant ammunition. Homes would be open to her that she has never entered; parents whose children might be in danger, supplied with information that would protect them from permanent injury, would recognize her disinterestedness and ability to serve. The public knowledge of this alliance between the Church and the police would be such a menace to the vicious as to make their business precarious and unprofitable. It is true, such an imaginary relation between the Church and the State in the function of policing is not to be

expected in any community at once; but it will never be enjoyed until it is definitely undertaken.

Let us attempt to visualize an ideal relation between the Church and the police—assuming that the former is sufficiently intelligent not to demand a revolution, and the latter amenable to reason. The Christian people of a community would have a committee on policing, its members on terms of social intimacy with both the superior and subordinate officers, the various churches establishing such a relationship with the representatives of the force detailed to their immediate neighborhood. This committee would be organized with an experienced social worker as its executive officer, and would be large enough to provide for sub-committees on the law—on places of amusement—on gambling—on the social evil—on juvenile delinquents—on the saloon—on the jail—on relief. It would have Big Brothers and Big Sisters. The head of the force would make frequent reports to the mayor for publication, tabulated so as to make the statistics illuminating, enabling the committee and public to gage the value of the method being employed to promote virtue and to repress vice. Frequent meetings would be held between the police

head and the committee, to discuss projects for increased usefulness and to report upon the progress of the general program. Occasionally, citizens' meetings would be called in one of the churches, to give the officials an opportunity to present to the community any new project for police usefulness, and to provide opportunities for the recognition of special merit in officers whose courage and efficiency had earned for them the commendation of their fellow-citizens. Social functions would be arranged, to cultivate better acquaintance between coöperating parties. The committee would exercise its common sense in carefully abstaining from trespassing upon any of the prerogatives of the police or from attempting to intrude into its domain; the police would afford the committee the fullest information compatible with its relation to the community as a whole.

Is such a relation between the Church and police possible and if so is it desirable? Perhaps it is better to put to ourselves another question first. Does not the inefficient, dishonest policing of a community manufacture more criminals and degenerates than Christianity can make saints? Is not the flagrant violation of law, the toleration

if not actual encouragement of prohibited vice, an obstacle to the progress of Christianity the Church cannot afford to permit? May not a police force, encouraged, assisted, supported, stimulated by the united Christian sentiment of a community, become an agency for the promotion of virtue that will potently affect the Church's possibilities of success? With practically no new machinery, no multiplication of institutions, but simply the moralizing of this existing agency, does not common sense dictate a policy to the Christian Church?

THE CHURCH AND PUBLIC HEALTH

"Heal the sick" was the unqualified, unconditional command given Christianity by its Founder, and his words are still branded on the Christian conscience.

Christianity's relation to public health commenced in the first centuries of our era. The early disciples knew little of the relation between vice and disease or between morals and health; yet they were a little later to make a monumental demonstration of the value of religion to the stability of the Roman Empire. When Constantine the Great, after the overthrow of Licinius, became the sole head of the Roman world, he sought a policy to preserve it from manifestly impending degeneracy. Pagan society was rotten to the core; the physique of the people rapidly deteriorating. Few children were born, and a phenomenal proportion of those who came into the world left it during infancy. But the Christians, segregated in towns and

villages, and quarters of the great cities, were a moral, healthy, vigorous and cleanly people. They had large families, and the children grew up in sturdy adolescence. Their industry and trustworthiness had, moreover, materially affected their economic position; it had lifted them out of the dependent class into a more favorable physical environment. Having satisfied himself that Christianity produced the kind of men he needed to restore the virility of the Roman state, Constantine offered the Church the largest opportunity to give concrete expression to the ethical principles of its faith, making it in a measure the coadjutor of his imperial policy. The result justified his sagacity. Infanticide, that had been shamefully prevalent, practically ceased; population commenced to increase.

Such was Christianity's early relation to public health; but, unfortunately, this brilliant beginning did not fulfil its promise. The deterioration of morals induced by the Emperor's patronage sapped its vitality in the great centers of civilization, and then the reaction from the luxury and wealth that had superseded its early austerity produced the hermit, with his idealization of ignorance and dirt and his disregard of physical health. It is

true that this development is not to be criticized from the view-point of the twentieth century. In his *Social Evolution* Mr. Benjamin Kidd has fairly presented the aims and motives of the anchorite:

"In the epidemic of asceticism which overspread the world, every consideration of the present became dominated by conceptions of another life; but in these conceptions we still perceive that self-abnegation and self-sacrifice in this life were held to be the proper preparation for the next, and that they constituted the very highest ideal of acceptable conduct the world could then comprehend."

Certain it is that morals are the foundation of private and public health. Parents whose children die from their neglect are not moral and neither is the Society that subjects children to conditions of existence that unnecessarily imperil their infant life.

It is significant that the earliest health legislation, whether in Israel, Egypt, India or Rome, was believed to come from Heaven and carried with it the highest sanction known to man. This is common to religion in all ages—physical laws, discovered by groupal existence, gradually became moral principles.

The nineteenth century ushered in the great school of preventive medicine. To assure health by treatment antecedent to disease has become the ideal of medical practice, and its possibilities have created a new solicitude for general physical welfare. Oliver Wendell Holmes says, in one of his works, that he could cure a patient of any illness, if only he could commence to treat him two hundred years before he was born. It is upon this principle that the altruism of to-day is laying the foundations of health for generations to come.

"To the Church of the Middle Age is due the preaching and practice of the great Christian doctrine that Society is bound to protect the weak. So far the Middle Age saw, but no further. For our own times has been reserved the higher and better doctrine that it is the duty of Society to make the weak strong; to reform, to cure and, above all, to prevent by education, by sanitary science, by all and every means, the necessity of reforming and curing."

The essence of Christianity is to fortify the soul against the enemies of spiritual health—to use St. Paul's metaphor—"To put on the whole armor of God, to take the shield of faith wherewith to quench the fiery darts of the wicked." Her

philosophy is essentially preventive. The reception of the infant into the household of God by baptism is her affirmation of this view of spiritual pathology. Preventive medicine is the application of Christian philosophy to physiology. In her continued struggle against the social evil and intemperance, and against marriage within certain degrees of consanguinity, Christianity has been so far fighting the battle of preventive medicine through the centuries since her foundation. She established the first leper hospital, carrying forward the Hebrew practice of the segregation of the victims of infectious disease to the altitude of Christian sympathy. She made the pitiable condition of these unfortunates tolerable as well as hygienic, including both the individual and Society in the compass of her generosity.

Within the last few years there have been many notable triumphs of the science of preventive medicine. Typhus and enteric fevers have been banished from great areas of the world; cholera and small-pox are disappearing—the latter has lost its terrors in civilized countries. Yellow-fever is no longer the endemic scourge of many tropical countries, and we are now dreaming of a victory over tuberculosis. Our own country has

given one of the most monumental illustrations of the possibilities of this science the world has ever seen. It has practically stamped out cholera and small-pox in the Philippine Islands. By one complete cleaning up it started Cuba fairly on the road to rid itself permanently of yellow-fever. It has made the Panama Zone, once nearly as fatal to human life as the Black Hole of Calcutta, a veritable health resort, banishing disease by destroying the mosquito and the fly, and by the rigid enforcement of scientific principles of sanitation. The importance of this latter object lesson is as yet very imperfectly apprehended. Nothing like it has ever been known before. The climate, the habits of the people, the drainage problem, the concentration of an army of laborers—have all combined to make the preservation of health an apparently insuperable difficulty. The French, during their years of sojourn on the Isthmus, signally failed in this respect. It is said that four out of every five of their engineers succumbed. The mortality among all the workers was appalling. The hospitals which they established could do little more than minister to the last hours of those who entered them.

The death rate in the registration area in the

Unites States was 15.0 in 1910. In the Canal Zone, that same year, the rate was 10.98 among 50,802 employees; among employees from the United States with their families (10,176), the rate was only 3.6 from disease. Among the 50,802 workers there were, in 1910, only 13 deaths from typhoid, 21 from dysentery, 73 from pneumonia, 50 from malaria and 74 from tuberculosis—and this in the erstwhile "pest hole of the tropics!"

What does this demonstration mean? Simply that government, administered by conscientious experts, and making adequate appropriation for the requirements of its program, may practically banish preventable disease. What philanthropy can compare with a beneficence which touches one hundred per cent. of the population? Black, white and yellow peoples, men, women and children, are all comprehended in the gracious scope of this astonishing achievement. It has added to human experience an asset of peculiar value by establishing a new standard of administrative possibility. It has given us an ideal within the reach of official capacity, and filled us with new hope for the health and happiness of our race.

The Christian stands by and watches this splendid work with sincere gratification—his

heart is in the right place, and he thanks God that the misery and suffering that once made the reputation of the Panama Canal notorious in the annals of unnecessary human sacrifice is a thing of the past. But it does not occur to him that what has been done in Cuba, in the Philippine Islands and in the Canal Zone may be done in his own neighborhood, in stamping out tuberculosis, preventing the spread of typhoid fever and other infectious diseases, and in saving the lives of infants whose mothers, with pitiable ignorance, are hurrying them to early death. But are these governmental activities Christian? Do they come within the scope and purpose of the Church's relation to Society? The *Journal of the American Medical Association* thinks they do. In describing at length the extraordinary accomplishments of the United States medical department in the Canal Zone, it declares that the results that have been accomplished by Dr. Gorgas and his associates are in the highest sense both Christian and scientific.

Who will deny the soundness of this characterization of Dr. Gorgas' work? He is not a Christian missionary, in the sense in which the Church sends out her physicians and surgeons to the

heathen. Perhaps he has not personally attended a single patient. He has been the executive officer of a scientific health organization, applying the laws of cleanliness, sanitation and asepsis to saving life.

Is it worth while for Christianity to attempt to stimulate in the local community life of the country a similar health campaign—to emulate at home the achievement of Gorgas at Panama? Has the Church any reason to expect that local health officials should undertake such a task? They have, generally, insufficient scientific knowledge to understand the problems with which they are confronted. They are poorly paid and the resources with which they are supplied are too limited to accomplish noteworthy results. It is true that no public official has a more intimate relation to the welfare of the community than the health officer, but so great is the popular indifference to the vital subject with which he is concerned that there is little demand that he possess specific qualifications for his duties. In England public health service is a profession and its officers are recognized by a special diploma.

But, like everyone in the public eye, the health

official is amenable to friendly coöperation, if it promises to increase his efficiency and enhance his reputation. A rational pursuit of such a policy, with generous consideration for the limitations of the officials with whom it has to deal, can hardly fail to increase their efficiency and to enable them to secure the necessary appropriations. The encouragement which they will thereby receive would enable them to adopt a more ambitious and impressive program, and would help to bring into the field of usefulness that generally responsive citizen, the doctor, whose possibilities of service to Society the Church has so far been slow to recognize.

The civil authority, the Church, the medical profession—united in a vigorous and intelligent campaign for public health—would readily secure from the community the appropriations that its program called for. In New York City the physical examination of school children, the division of child hygiene, the milk stations, and not a few other beneficent activities of the board of health, owe their inspiration and success to the coöperation of unofficial agencies and had these notable achievements only been credited directly to the organized Christianity of our community, would

they not have served to make it more intelligible to the multitude?

It is a serious reflection upon Christianity that she has permitted the commercial interests to lead the way in many public health movements that have conferred an infinite blessing upon humanity. The first practical move against the plague—spotted fever—and the black death was made, not by the Church, but by the great merchants who suffered serious loss from the epidemics that thrived in filth. It is said that the merchants of Philadelphia started the first boards of health in the United States to prevent the business losses occasioned by yellow fever. The Cleveland Chamber of Commerce is to-day doing far more for the health of that city than all of the churches put together.

Christianity's rescue work, the hospital, has been one of her noblest contributions to civilization. This institution may be fairly claimed as specifically Christian. It is true that it appeared in germ in the clinics said to have been attached to certain ancient temples; but the lodging house, with its medical and surgical attendance, was unknown to the ancient world. The medical missionary, whom the Church has been so gener-

ously sending out to the heathen world, has, moreover, been a potent instrumentality in interpreting her message and in expressing the universality of her sublime pity.

In this ministry to the human body, the Church has added to the hospital the institution of organized nursing. The incalculable blessing of this merciful provision has laid the world under an obligation it can never discharge. Nursing brotherhoods with hospitals to care for the sick and poor commenced to appear as early as the ninth century of our era. They had a separate organization of their own with its officers, though generally connected with one of the monastic orders. These associations, calling themselves Hospitallers, spread rapidly over Europe and were the inspiration of the Knights of St. John and the Teutonic Knights. In the twelfth century similar associations of women were founded and attained even greater success than those of the men. The sisters, deaconesses and trained nurses of to-day are their spiritual successors. But having made the hospital and the nurse indispensable servants of Society, can the Church permit their employment by the State with what sometimes amounts to pagan indifference to human

life and happiness; can she escape responsibility for the occasional unchristian operation of these essentially Christian institutions?

Not many years ago, the death rate in the Infants' Hospital on Randall's Island in the City of New York was over 98 per cent. It received the little waifs that were brought to it only to bury them. Philanthropic societies learning of this situation and coöperating with the authorities under a carefully planned and supervised system of boarding out the babies materially reduced the death rate. The State Charities Aid Association, which cared for 1,000 babies between April 1st, 1898, and June 17, 1907, reduced the death rate in 1903–4 to 10 per cent. The West Side Branch of the Nursery and Child's Hospital (New York Infant Asylum) reports the following rates among children boarded out under a year old—for 1909, 10.8 per cent.; 1910, 9.2 per cent.; 1911, 7.5 per cent. No doubt, if the organized Christianity of this city had directly coöperated with the Randall's Island institution, the original condition of affairs would never have existed. But the Church herself was totally ignorant of the fate of these innocents, having taken no pains to keep herself informed. The abuses that exist in the conduct of public hos-

pitals, though far less frequent than in the past, still occur. A few days ago, the following incident was described in the New York papers:

A helpless paralytic at the City Farm Colony at Castleton Corners, Staten Island, was practically boiled to death by attendants, one of whom, at least, himself had served a prison term. "I saw Carlton and Kelley," said one of the witnesses, referring to two attendants at this institution, "tumble Williams into the tub of boiling water. You can ask any other inmate of the hospital who saw it, and he will tell you the same thing. About twenty minutes later I went into the bathroom, and I saw Williams still in the bath. I said to Carlton and Kelley, 'Take that man out of there! He will be boiled to death.' He was then parboiled; the water was hot enough to scald a hog. His head was in the water and I picked it up so he would not drown. They then let out the water. His head was bleeding; there was a big cut that happened when the two dumped him into the tub. I washed it off and put talcum powder on it. All three of us lifted Williams in a sheet and carried him to bed."

The unfortunate paralytic died from the effects of this bath. If the neighboring church or churches had been coöperating with the authorities to increase the efficiency of this institution, could this shocking affair have happened? It is not unlikely that some one of them was ministering to

the spiritual needs of the inmates of the institution, telling them of the mercy and pity of God, while leaving them in the hands of attendants whose brutality so misinterpreted the gracious motive that created the institution. Is there any consistency, any logic, in attempting to Christianize the inmates of an institution, while submitting them to such treatment? No! It is time that the institution itself should be Christianized, and its attendants, that it may be a more effectual interpreter of its healing mission.

But while Christianity has established her hospitals, asylums, homes, dispensaries, and her children visit and minister to the sick and suffering, there remains a multitude of victims of accident and disease, with whose distress she is as yet little acquainted and for whose welfare she is not sufficiently exercising herself. By a conservative estimate, there are a million sufferers from tuberculosis in the United States to-day. Of these, 300,000, so it is estimated, have not sufficient means to enable them to obtain the necessary medical care and treatment. Authorities agree that 200,000 die annually from this plague in this Christian country. To meet this deplorable condition of affairs, our country expen-

ded last year $14,500,000, over nine and one half millions of which came from national, state, county and municipal treasuries, and the rest from private sources.* Of the 300,000 who are helpless to save themselves from the lingering torture of that cruel disease, nearly fifty per cent. are in early stages, when the disease could be cured or arrested. Rest, fresh air, sunshine, good food, freedom from anxiety—given at once—will save these helpless children of God from the otherwise inevitable termination of that disease.

The history of Christianity teems with stories of heroic men and women who in times of pestilence have thrown themselves into the desperate struggle to save helpless victims of civilization's indifference to sanitation. But tuberculosis is endemic in great cities, where the dark room of the tenement claims more captives than Christianity can rescue. The Church stands appalled before the magnitude of this issue. Her resources seem to be already strained by the extent of the philanthropic and religious work she is now conducting; how can she add to her budget the maintenance and medical treatment of this vast army of non-

*Based on conclusions of the National Association for the Prevention and Study of Tuberculosis.

productive consumptives? But what the Church cannot do single-handed, may not Church and State do together? Is there no room for co-operation in the solution of this tremendous problem between these children of the same parent? If Christian people can but learn to put together their own forces and join them to the civil authority, they will become conscious of a power that will reduce the size of the giant enemy to their own stature and clothe them with a courage equal to the contest. Let them then supply the health official with their intelligence, their learning, their expert skill, organized so as to make their coöperation with him most effective in practice and influential in the community.

What may be true also with regard to the scourge of tuberculosis is equally so in the case of all preventable disease. Dr. Simon N. Patten has declared that a community's death rate is the measure of its Christianity—a singular proposition, surely. We have been accustomed to estimate the state of Christianity by the number of church members, not by the figures of a bureau of vital statistics. Can it be that a community in which the death rate is suspiciously high is at the same time one in which Christianity

languishes? Public health is in a certain sense, one might say, a matter of mathematics.

To establish a tuberculosis sanitarium is good, but to abolish the allies of the disease—dirty streets and dark rooms in tenement houses—to segregate the tubercular and disinfect the rooms they have vacated, is better, for it saves more lives. No doubt we can have both, but if the former detracts attention from the latter, it will be a positive evil. No private institutions can repair the damage done to a community by a polluted water supply or infected milk.

Shall the Church forever continue to exhaust her resources in nursing and burying the victims of disease communicated by the mosquito and the fly, or shall she lead the campaign for the extermination of these fever bearers?

With all the increased employment of science in every department of human life that characterizes our age, Christianity still seems to feel an instinctive antagonism to it. Science has indeed given the Church many anxious days in the centuries gone by, and has received such treatment from her when she had the power to oppress, that its attitude is not conciliatory. Its studies and statistics deal so largely with

numbers rather than individuals, that its domain seems alien to the personal mission of Christianity; and as the latter is practically incapable of recognizing that the individual must be considered as an integer of Society and not an isolated entity, coöperation between the two is difficult.

The inquiries of science, however, in the realm of demography cannot be ignored by intelligent Christianity, and in the special realm of hygiene they should supply her with essential knowledge. Science tells us that tuberculosis is bred in the dark, and that the ill-ventilated rooms in crowded tenements furnish too many of its victims. It tells us of the alarming number of defective children of parents who should never have been allowed to marry; of the communicability of disease from the vicious to the innocent. The over-scrupulousness of the Church upon this subject is open to serious criticism. In the past, her influence upon Society secured the punishment of incontinence by corporal penalty more or less severe; she now leaves it to punish itself by disease. Christianity can give a new and sane direction to the growing movement for sex-hygiene. The present tendency has been distinctly negative thus far. It emphasizes dis-

ease instead of health, the morbid and abnormal instead of the hygienic and normal. Evil influences can best be fought by crowding them out with newer and better interests. Occupations that are wholesome are made to rival diversions which are harmful and vicious. Playgrounds, exercise, health habits, salutary amusement, fresh air, are the best safeguards against vicious tendencies.

There is one form of ill health to which Christianity should particularly address herself: it is that comprehended under the name of "industrial disease." A great variety of employments have in the past subjected employees to conditions that quickly and permanently disable them, and leave them early in life the hopeless victims of inhuman greed. It is amazing to think that Christianity should have been so ignorant of the wholesale sacrifice of human life involved in the reckless pursuit of gain in the midst of our civilization. She could not have been indifferent, if only she had been using her intelligence to learn of the conditions of existence to which men and women are condemned, whom she has sincerely yearned to uplift.

It is only about twenty years ago that the fre-

quent illness and high rate of mortality among women working in lead works in Great Britain attracted serious attention, and it was found that they were more susceptible than men to the poisonous vapors generated within the buildings in which this trade was carried on. Until eleven or twelve years ago, the stoves in Newcastle and Tyneside were fed by women, who carried bowls of white-lead on the head, and in the rooms the emptying and drawing of the stoves was one of the most dangerous of the manufacturing processes (in the manufacture of white-lead). Young women were known to have gone into the factory quite healthy, *and to have died within eight weeks of work on the stoves.* And it is the boast of Christianity that her influence in Society has been peculiarly marked by the elevation of the station of women! It was the scientist, however, and not the churchman who pleaded for governmental remedy of these sad conditions in the lead-making trade. Government did intervene, and by prohibiting the employment of women in the more dangerous processes of the industry, substantially reduced the rates of mortality and illness.

The number of industries whose operation is dangerous to health is very great; and it is

hardly yet known indeed how many there are. The making of matches, brass, steel, and white-lead works, trades in which turpentine is employed, and tunnel-digging are perhaps the most serious of them. The "phossy jaw" disease, to which match-makers were terribly subject in the past, has finally led all leading European countries to prohibit absolutely the use of phosphorus in the industry—and this only after painstaking and long-continued effort to regulate its employment in the factory.

The United States has only just taken that action.* The detailed investigation in fifteen match factories in this country shows that of 3,591 persons employed, 65 per cent. were working under conditions exposing them to the fumes of phosphorus and the dangers of phosphorus poisoning. Here, as in many other industries, ignorance or self-interest of many employers prevented them from properly instructing their work-people concerning even the elementary, and at best inadequate, precautions against contracting this peculiarly loathsome disease.

*The phosphorus match bill, which forbids the importation and exportation of poisonous phosphorus matches, and places a prohibitive internal revenue tax on their manufacture, was signed by President Taft, April 9, 1912, and will take effect July 1, 1913.

It is somewhat humiliating to know that the country in Europe which took the initiative in prohibiting the use of phosphorus in this industry was France, where match-making is a governmental monopoly. The system of state compensation for injuries received in the course of employment revealed the cost of destroying the health of operatives, and the economic loss contributed to stimulate the humanity of the government to positive action.

The study of what government has done in the past twenty years to mitigate the ravages of disease directly occasioned by unhealthy employments should be a source of great encouragement to us; while it is a profound cause of regret that organized Christianity has had so little direct influence upon its action. The future has abundant opportunity for it. All experts agree that there is far too little knowledge upon the subject of occupational disease, and state investigations of the subject are being called for. In the gathering of information the Church and the doctor, coöperating with the State or supplying the latter with the facts which they should be able together to obtain, may be of great value in this essentially Christian activity. "Medical

men alone," says Dr. Hanson, of the Massachusetts board of health, "are in a position to make the best use of facts obtained concerning the sanitary condition of premises where men and women work. . . . to collect and make proper use of all facts and data, including morbidity and mortality statistics pertaining to occupational hygiene."

It is undoubtedly true that many operatives die without the original cause of illness or disease being ascertained and the importance of inquiry into such causes in industrial centers is particularly necessary. But because the doctor's training qualifies him for special usefulness in such inquiry must he be called upon to bear the whole burden of a duty to Society so cognate to the function of Christianity? Can he be expected to lead, or alone conduct, a movement to save the helpless victims of this form of industrial oppression?

There are also many enterprises in which the community is directly or indirectly interested that call for Christian intervention. The building of subways and the operation of transportation companies, lighting and heating and other public utilities are among them. With the

purely economic or financial side of these matters the Church, as an organization, can have little concern; but the relations of those who enjoy franchise rights to their employees are worthy of the Church's attention. Such contracts or franchises should contain provisions tested by experience that will conserve the health of employees and conditions of their labor.

In the construction of the Simplon Tunnel, the Swiss and Italian governments required conditions of employment that saved the lives of hundreds of employees who would have succumbed under the circumstances obtaining during the earlier piercing of St. Gothard. The intense heat of the interior of the mountain had subjected the laborers emerging into the cold atmosphere of the high altitude to serious diseases of the chest and had been the cause of high mortality in the construction of the St. Gothard Tunnel. The contractors for the Simplon Tunnel provided commodious establishments at the mouth of the tunnel, in which the laborers were received, where they were enabled to bathe, change their clothes, and rest, before encountering the bitter cold of the Alpine winter. Some years ago the city of Paris when it leased its subways did so with the require-

ment that the lessee should observe conditions of employment that insured its employees all reasonable protection to health during the hours of service, with a fair limitation of those hours and the provision of an annual holiday with salary.

The afflictions of humanity, which are largely preventable, complicate Christianity's problem and make it unnecessarily difficult for her to fulfil her spiritual responsibilities to the world. Single-handed, with all her abundant resources, even when economized by corporate unity, she could not adequately sweep these obstacles from her path; but government, clothed with the authority of the whole people, if supported by the coöperation of the Church, can wrestle successfully with the problem. That democracy has not yet in these respects fulfilled the promise of its birth is largely due to the indifference of Christianity to its administration.

The advantage which the Church possesses as a medium for the communication of knowledge is very great. The field of opportunity along this line is vast. A former health commissioner of Chicago, Dr. Evans, recognized the possibility of using church audiences as a medium of spread-

ing health truths. He inaugurated a series of health lectures and sent speakers to the different churches of the city. He was met more than half way. Some of the churches supplied equipment for lantern lectures and moving pictures. The lectures were given in several languages, announced in advance from the pulpit, and the speakers introduced by the minister, priest or rabbi. Dr. Evans also used the churches in the summer-time by assigning specific districts to congregations, asking them to make a census of sick babies, to report the cases to the health department, and to send nurses to help educate the mothers in the elementary knowledge of the care of children. He similarly called the churches into line in a campaign against tuberculosis.

His successor in the health department, Dr. George B. Young, is pursuing the same line of coöperation with the churches:

"The fundamental principle of preventive medicine is the Golden Rule. Most of the things that a health department has to fight are those in which people are trying to get the better of each other, or disregard each others' rights; such as by the use of adulterated foods and impure milk, and by criminal negligence in the matter of contagious diseases."

He asks that the churches spread health education, through their clubs and schools, that they insist that children from houses in which there are contagious diseases be temporarily excluded from the Sunday school, to report mothers needing education to the health department, and urge adequate appropriations for that function of government, to arouse public sentiment in favor of playgrounds and baths.

The advantage of coöperation with the authorities has an excellent illustration in the tuberculosis class, maintained by St. George's Episcopal Church,* which is under the direct oversight of Dr. Miller of Bellevue Hospital, who is the president of the Association of Tuberculosis Clinics. New York has also a vigorous Woman's Auxiliary to the board of health tuberculosis clinics. The object of this association is stated to be "to supplement the medical work by social work." Its report makes this reflection: "As it is helpful to each one of us to come in contact with people who are better than we are, so we who have greater advantages can by association with these people inspire in them a desire to become better citizens." It is

*See Appendix, page 182.

coöperating with the board of health in the care of 263 families.

A Congregational Church in Waterville, Maine, has made the matter of milk inspection its specific duty, and has secured a fairly effective enforcement of present laws. All herds, it reports, in this region, supplying milk to the city, have been tested each year, with fairly good results, and an improving public sentiment. The minister of the church is also connected with the Central Maine Association for the Relief and Control of Tuberculosis, which has a free dispensary, with two clinics a week, visiting nurses, and a day and night camp. The state is contributing $1,000 a year to the Association's work. It is intended rather as a pioneering expedient to serve as demonstration, for the whole state, of the needs, and possibilities of good results, in this relief and control work.

These are but a few of the expedients that have been adopted to unite Church and State in the effort to control and prevent disease. The Church must now learn to discern the missionary in the doctor, the sanitary engineer and the health official; and these, in turn, will learn to appreciate the spiritual functions of an organization that

interprets Christianity by concern for the health of its community.

The Selinurnians accorded divine honors to Empedocles because, at a time when their city was scourged with fever, he delivered it by cutting a deep channel for an adjacent river through the swamp it traversed and dispersed the miasma which had poisoned them. To minister to the sick and dying is noble, but sometimes it is like the charge at Balaclava—"magnificent but not war."

THE CHURCH AND THE CHILDREN

The helplessness of childhood, its innocence, its faith, its beauty, have been in every age the inspiration of the poet. The child has gathered about it the sentiment of all time and the traditions of prehistoric years. The mature, encountering the difficulties of Life's vicissitudes, experienced in unavoidable distress and suffering, earnestly desire to see childhood, at least, saved from unnecessary pain. "The parents always young, the children always small," was Victor Hugo's dream of paradise. The tenderness of the Founder of Christianity to children was unintelligible to his disciples. We have waited until the nineteenth century to see into his mind. Child study is essentially a modern science, for while Christianity has always striven in the obscurity of insufficient knowledge to bring little children unto Him, the psychology of youth has been practically a closed book. Had it not indeed been partially opened for us by those Christian

educators Comenius, Pestalozzi and Froebel, we might still be stumbling in the noonday.

The civilization into which Christianity brought a new sense of the sanctity of human life was profoundly influenced by Greek ideals. To the Christian, the infant partook of the divine nature; even before his birth his body was sacred, his life inviolable. He possessed a beauty not discernible by the sensuous apprehension of the Greek, despite the latter's æsthetic qualities and rare intellectuality. The parent did not hesitate to expose his infant child if he did not wish to maintain it, and the appropriation of such children by others who brought them up in slavery or in lives of infamy was a regular trade in ancient Athens. In the Christian civilization the child ceased to be the property of its father in the sense provided in Greek and Roman law; he belonged to God and exposure yielded to the new conscience. The Roman matron Fabiola, a Christian, embodied the new doctrine in a foundling asylum, the first institution of the kind the world had ever known, and from the hour of the political supremacy of Christianity the preservation of children became a prime duty of Society. From the beginning of our era, the

child has been a peculiar object of Christian solicitude. His principal educational opportunities were afforded him by monks and other teaching orders. The Catholic liturgies have taught us to pray for fatherless children and the Church has steadily multiplied institutions for their care and protection. We have come to believe, with Froebel, that if given the opportunity the baby will develop normally into the child, child into the youth, youth into the man. If then the Church would make men Christians, she should commence with youth.

"The highest duty, the most sacred obligation, that any community owes is to its children. If business interests must suffer in order that the child may be provided with pure food, they must suffer. If the growth of our cities will be interfered with by insistence upon playgrounds and breathing spaces and well-lighted houses and homes, then it must be interfered with. No matter what tax upon property is necessary to provide school houses and parks and playgrounds and a fair start in life for every child, it must bear it. . . . Run your house in the interest of your children; run your business and see that everybody runs his business in the interest of your children. Run your politics and your government in the interest of your children and the world will become a Utopia within three generations."

So says Dr. Woods Hutchinson, and common sense adds Amen.

In the nineteenth century the growth of organized industry has created new problems of child life for Society to solve and added complexity to those already existing. Children have commenced to need protection against new forms of danger. The concentration of population in cities has been creating a new environment for them and one less advantageous than in the past. Moreover, the attractions of city life are having a reflex and injurious effect upon the country. The parent who (from dire want) in the early centuries of our era sold his children into domestic slavery is to-day tempted, by like privation, to sell them into industrial slavery. The mill, the factory and the mine have no doubt been civilizing factors and we cannot do without them, but must they reproduce in childhood the demoralization of domestic slavery, must the animalism of incessant toil without opportunity for relaxation commence in the playtime of life? Such a perversion of human nature brings forth its inevitable fruit.

In his report on *Juvenile Delinquency in its Relation to Employment* (1911) the United States

commissioner of labor demonstrates conclusively that child labor is a cause of youthful delinquency. The proportion of juvenile delinquents found among those who were employed was greater than among those who were not at work. A joyless youth, taxing intolerably the physical powers, stifling the imaginative faculty and denying the gratification of a natural craving for pleasure, perverts nature and ruins character. The pernicious effect of child labor is particularly marked among the girls, the proportion of delinquents being from three to ten times as great as among those who are not compelled to labor.

What significance for Christianity has this scientific analysis with its dispassionate, mathematical and conclusive demonstration that child labor spells child ruin? Does it mean that Christianity must multiply her expedients for the rescue of the ruined, or that she must apply herself to secure for them legislative protection against exploitation?

The story of child labor is a pathetic and painful chapter in our national history and one which has not yet closed. Until very recently, we have not been enlightened to the barbarism of child

exploitation that is going on all over the country, even in our most cultivated centers. The facts are now being presented to the public and they are appalling. Boys and girls under twelve are working in Southern cotton mills on twelve-hour shifts all day and all night. From a recent report on the cotton industry in the South (*Bureau of Labor, Senate Document 645, Vol. I*) I quote the following:

"Mill No. 1, North Carolina: The night workers say they prefer night work to day work, yet there can be no question that it is far more injurious, for they seldom attempt to get as much sleep as they would at night. The boys often spend the whole morning in hunting; then, after three or four hours' sleep in the afternoon, they go back to work in the mill for eleven and a half hours at night. The girls sit around the house, not going to bed until ten or eleven o'clock in the morning, and get up about four in the afternoon. In the small crowded houses sound sleep is impossible during the day. The mill demands an extra half day's work on Saturday from its night workers. They quit at six o'clock in the morning and return again at noon. Taking out the time for breakfast and dinner, this allows at the most four hours of sleep out of twenty-four. This means, for women and children especially, working beyond their strength. They have all reached the point of extreme fatigue by the end of the night. In-

variably the answer is given by the night workers that it is the Saturday's work that wears them out. Wages for night work are from ten to sixty per cent. higher than for day work in this mill, so many choose it for this reason. The works usually run better at night, they say, too, so they have more time to rest than the day workers have during the actual working hours."

One of the incidental fruits of this shameful employment of children is the abnormally high percentage of illiterates that are found among the children of the Southern states. It must be added that the Southern states are not the only offenders and that the wealthy and enlightened East is greatly at fault. The states of Maine and Rhode Island supply many notable examples of the exploitation of children in the mills.

The fruit, vegetable and sea food canning industries are ruining the health and character of children in wholesale fashion. Throughout the whole country these industries are practically exempt from all legislation on child labor restriction and the opportunity is ruthlessly improved by those whose only estimate of the value of childhood is its earning capacity. The Delaware Social Service Committee of the Prot-

estant Episcopal Church has made a report concerning the conditions of toilers in Delaware which contains a study of the berry fields and canneries in that state. Some of the incredible facts brought to light are given below:

1. Out of a total of 20 children in two "typical" groups of berry pickers, over 40 per cent. were children of three and four years of age.

2. These children worked habitually nine hours a day, sometimes longer.

3. Not a few children of five and over worked regularly twelve and thirteen hours a day.

4. The immediate exploiters of the children are the parents.

5. The housing of the berry pickers is utterly miserable and inadequate. Generally one room for families, in one instance, as large as seventeen, used for sleeping, eating and storage of food.

6. Hundreds of children leave school in Philadelphia in defiance of the compulsory education law to work in the berry fields of Delaware.

7. Seventy-five out of 400 workers in one cannery were under eight.

"It seems incredible that children of three and four years should have earning capacity at all, but there is work in Delaware that regularly

employs children too young to enter the public schools. To be able to make a statement so startling is to challenge our general level of civilization and to point to the futility of much that goes among us for religion."

Rev. Hubert W. Wells, chairman of the commission and also chairman of the local Child Labor Committee, reported that the canning interests defeated attempted remedial legislation this past year.

This same efficient Social Service Commission, in coöperation with the National Child Labor Committee, has made an instructive investigation of street trades, particularly those of the messenger and newsboy. The former trade is found to disclose startling conditions. Not only do thirteen states permit children to work at night, but one occupation undermines the morals as well as the health of the children employed in it. It is that of the night messenger service. Ugly rumors of the demoralizing nature of this business have been substantiated and it is found that a considerable percentage of this work is in catering to the desires of the most vicious element in great cities. In New York, the information became the basis of a legislative measure excluding any person under twenty-one years of

age from this occupation between ten P.M. and five A.M. This measure was unanimously passed. It is to be regretted that, so far, the Delaware Social Service Committee has failed to secure the remedial legislation it has sought from the legislature of its state. No doubt it will ultimately accomplish its benevolent purpose. But what particularly concerns the Church is the moral consequences of child labor.

What has Christianity to say to these revelations of the deliberate, the pagan ruin of youth? Is the Sunday school her only answer—her sole solution—of this problem of our industrial civilization? As an organization, indeed, she has made little contribution to the issue. But she can point with pride to the undeniable fact that her children as individuals have been the principal inspiration and vitality of the activity the situation has called for. It is surely time that Christianity should throw her whole weight into the struggle for the rescue of the child. She moves slowly but ponderously when once aroused.

Some two years ago, during the campaign to keep children out of glass factories at night in the State of New Jersey, the National Child

Labor Committee sent 500 letters to school teachers, doctors, women's clubs and clergymen. The women's clubs took action immediately; 100 replies were received from school teachers and physicians; three came from clergymen. "This might have indicated that the churches did not care," says Mr. Lovejoy, the executive officer of the Committee, "but I could not believe that. I went over into New Jersey and secured personal interviews with some of the leading clergymen. Pretty soon the churches became one of the determining factors in the campaign."

The churches possess as yet no common machinery of action, no unifying program, no organ of general expression. They have to be gathered one by one and harnessed more or less heterogeneously to the car of progress. What then can the churches do to save the children from the lash of industrial slavery? They can pursue, if they will coöperate, the path so successfully pursued in the early centuries of Catholic unity. They can educate the public to condemn the sacrifice of youth as they did to condemn infanticide, the gladiatorial combat and slavery. The Delaware Social Service Committee has really

blazed the path. It is gathering and publishing accurate information, the first step in all successful action. It is for want of instructive knowledge that the Church makes halting progress. She too often dashes herself heroically and unsuccessfully upon the enemy as did the French Cuirassiers at Waterloo, ignorant of the "sunken road," into which they plunged in hopeless confusion. What reasonable prospect has Christianity of influencing to noble living these children whose additional half day of labor on Saturday leaves them too exhausted to benefit by her ministrations on Sunday? They are animalized and fall an easy prey to temptation.

It is true that in the South the exploitation of children is largely due to the insistence of the parent, for the child's earnings, small as they are, are sometimes sufficient to make a difference in the domestic budget between a bare existence and painful privation; nevertheless, the children must be saved. So long as the mill affords the opportunity for ready employment, it will discourage the quest for other sources of subsistence and the children will be too easily yielded up to the merciless grind. In mill towns child labor is a distinct challenge to the Church. It is shown to produce

illiteracy, disease and crime and she must not reject the gage of battle. Acting as a primary source of energy in a general movement, guiding, inspiring, educating, she can set in motion forces that must prove irresistible.

If the Church will qualify herself by information, and her separate communions adopt a general plan of campaign and heartily coöperate she can solve the problem. That the task is no easy one may be illustrated by the following incident: The pastor of a church in a mill town in Georgia has been recently seeking money in the North with which to establish a training school for nurses connected with his church. He is a vigorous, progressive man interested in social and civic affairs, himself one of the town councilmen. The town has a fine school but, as there is no compulsory education law in Georgia, only about twenty-five per cent. of the children of the community attend the school and then only for two or three months of the year. All the children over twelve are mill workers. This clergyman says that at present it is not possible to ask for compulsory education nor to raise the age limit for such workers. "Perhaps in seventy-five years," he says, "we will get what you suggest." Mean-

while, he is bending his efforts to establish an agency that reaches only a fraction of the children of the community a fraction of the time. If he would but throw his energies into unifying the Christian forces of the community and direct them in one general movement, he might reduce that seventy-five years to a very reasonable figure.

But sad as is the condition of children who are compelled too early to assume the burdens of toil that belong on the shoulders of maturity, the case of the dependent child is sadder still. Until very recent times we have congratulated ourselves upon the excellence of our juvenile institutions. With the aid of subsidies from city authorities, we have been able to care for large numbers of children at a minimum of private cost. It has been a cheap job in every sense of the word. The disadvantages of institutionalism are now very generally recognized. The social point of view acquired by the children of the State and the memories of a dependent youth are serious obstacles to the development of a healthy and vigorous manhood.

Switzerland finds the more expensive method of boarding out cheaper in the long run. Zurich, Berne and Basle are conspicuous for their employ-

ment of this principle, nor do they economize even by boarding out. If parents have become destitute by physical disability, they support the whole family for the children's sake, so they shall not be deprived of the benefits of the home.

Several of our states are pursuing the boarding-out policy successfully. Michigan has a state public school for dependent children which serves as a temporary clearing house and preparatory training school until the inmates are placed in carefully selected homes. The average census is less than 200 and the average residence for each child about three months. The laws and system of Michigan have been adopted by Wisconsin, Minnesota, Kansas, Colorado, Rhode Island, and Oklahoma. Children are placed out also in Illinois under the supervision of the state. In Massachussetts the use of family homes started as early as 1868 and has continued ever since. A progressive law in 1907 in Ohio required that children in county homes be placed out. A state agency in Indiana has decreased the number of children under county care by finding homes for dependents. In New Jersey a state board of children's guardians places children directly into family homes.

The significance of the White House Conference

on the care of dependent children which was held on January 25th and 26th, 1909, at Washington, is summed up in the following declaration:

"Home life is the highest and finest product of civilization. Children should not be deprived of it except for urgent and compelling reasons."

The possibilities of coöperation between the city and country churches and the city, county and state authorities in pursuing such a policy should be extensive, but what shall we say when an organization engaged in finding country homes for dependent children reports that its agents find pastors less satisfactory sources of information about the desirability of homes than any other? "We can count on the churches for a demonstration," says the secretary of this society, "but there is a total lack of persistent effort. They do not seem to be able to go on their own steam." There are said to be 42,000 inmates of juvenile institutions in New York State. Is it not time for the churches to come together and consider some better disposition of these little ones upon whom her Master laid his hands in blessing?

Society has just commenced to awaken to the question of infant mortality. Every summer

in our cities hot waves have been filling cemeteries with bodies of infants whom proper care and feeding would carry successfully through. Several American cities are now conducting a vigorous campaign of baby saving. Its possibilities are indicated by figures submitted by Dr. S. Josephine Baker of the New York board of health, contrasting the experiences of the years 1880 and 1911. Tables show that the death rate of infants under one year of age per thousand has fallen from 288.9 in 1880 to 119.6 in 1911, an actual reduction in the rate of mortality of 69.3 per cent. Dr. Baker rightly assumes that this work demands increased effort and a more comprehensive program. The particular expedient which she proposes is educational publicity—the systematic instruction of mothers and the public at large by popular methods at once intelligible and scientific. She solicits the cooperation of all philanthropic agencies in this campaign.

And the Church with her vast opportunities for education has a major duty to fulfil. When she comes to appreciate that there are seasons when it is more Christian to use mothers' meetings for instruction in the care of infants than

for expounding justification by faith, that Big Brothers may often be better church builders than "child evangelists," and that "pleasant Sunday evenings" for children may make more Christians than the study of catechisms, she will interpret "suffer little children to come unto me" in "our own tongue wherein we were born."

One particular feature of child life has of late years obtained rather peculiar recognition. It is the need for recreation, and the demand for it for both children and parents, long disregarded, now threatens a rather exaggerated response. Its place in civilization is distinct, and rational provision for the relaxation of both old and young is now felt to be one of the duties of Society. "After supper," says Sir Thomas More of his Utopians, "they bestow an hour upon play." When popular support deserted the Puritans at the time of the Restoration, it was not so much because of dissatisfaction with the Protectorate form of government as because that government closed the theaters and condemned levity and the monarchy did not. In a recent address Mr. Lee, president of the Playground and Recreation Association of America, expressed his views of the philosophy of recreation as follows:

"The trouble with civilization is that it is going one way while human nature needs to go another. Man's native instincts are still pointing as they always have, but civilization has sidestepped, leaving many of our powers hanging useless in the air. We are wonderfully efficient in producing boots and shoes, clothing and other physical necessities of life, but the process of producing them is no longer life itself. And it is in this process that the better hours of our lives are passed. With the savage it was otherwise. His industrial system fitted his psychology, was the outcome of it. He was born a hunter and a fighter, and it was by hunting and fighting that he kept himself alive. We are still born hunters and fighters, and with certain other primal instincts such as creation, rhythm, nurture, curiosity and team play, but our industrial system leaves these instincts unfulfilled and sets us at tasks through which the spirit that is in us will not flow. The task before us is to rediscover the means of life, either within these pursuits, or, if that remains impossible, then outside of them, in the form of play."

The idea of the cultivation of play has not been congenial to the Church. It has seemed like a perversion of her standard and yet the monastic legends frequently inculcate the benefit of relaxation by amusement.

Individual churchmen have played a leading part in the recreation movement and the

Y. M. C. A. gave the first great impetus to it. But the Church, like the public, continually displays a dangerous indifference to the operation of measures whose initiation her members have ingenuously inspired and she may let this movement degenerate into a partisan and ultimately demoralizing characteristic of government.

We cannot forget that the "circenses" of the Roman Emperors were hardly less vicious than the "panem," and the "diabolus" granted to the Athenian poor by Pericles to enable them to enjoy the theater degenerated into the demagogic "theoricon" which impoverished the city and demoralized the drama.

The Church's relation to the stage is, perhaps, one of the most serious phases of this subject. She has given it practically no concerted study. Occasionally a bishop or pastor makes incidental protest against some vicious representation and serves rather to advertise than to prohibit it. This great educational agency, with its vast possibilities of moral and intellectual uplift, is left to be exercised as a source of profit and to accommodate itself to local tastes rather than to inspire sentiment and illustrate virtue. That it digs many pitfalls for the young is sadly true.

A recent writer in the *Civilta Cattolica* inquires pertinently if the stage cannot be restored to the place it occupied in the dark ages as a religious instrument of popular education.

"Although in these present times," he says, "laicism has invaded art with stupid and persistent self-assertion and has even driven religion from her natural post in the school, the hospital, and the poorhouse, we still indulge the hope that religion may yet be reinstated in her former place on the stage, now, alas, dedicated to profanity, or even to worse purposes. In this connection we must state our conviction that the religious drama is the spontaneous fruit of the universal religious sentiment and religious worship."

Whether or no the writer's anticipations are to be realized should not be a matter of indifference to the Church. The subject is at least worthy of serious consideration. The phenomenal success of the experiment made some years ago by the People's Institute of New York, with its Shakespearian representations for school children by the Ben Greet Company at Cooper Union, demonstrates the popular appreciation of this form of recreation.

But recreation of all kinds is worthy of systematic employment and its development is becoming

a profession. Children must be taught to play if they are to get unmixed benefit from so doing. The capacity to play profitably does not come naturally. It can be cultivated like art or letters. Normal schools and colleges are now commencing to provide special courses for those who wish to enter the field of public recreation. The University of Pittsburg has established a professorship of play. Like every good thing recreation is liable to abuse. Its pursuit menaces the day of rest. Its competitive characteristic tempts to trickery; it encourages the gambling spirit; it begets lawlessness; it may easily become a positive danger to Society, and its promotion, undertaken in sympathy for the disability of the many, may imperil all. That the Church should be in touch with the public officials responsible for popular recreation, when there are such, is imperative. Not only is she qualified to supply counsel and coöperation, but to lead in all movements of this description. She can thus more easily maintain her influence over their development and operation.

It is particularly encouraging to know that if the Church will but exert herself to purify and ennoble recreation she may find help from unex-

pected sources. Public opinion has been much exercised over the "motion picture show." It has been shown to be in many instances a demoralizing and dangerous form of amusement. It has been estimated that over 400,000 children visit the nickel theaters and moving picture shows in one day in New York City alone, and the president of the Juvenile Protective Association pertinently says "we are making no use of what would be a great educational power." The Rev. Herbert A. Jump, pastor of the South Congregational Church of New Britain, Conn., has written an admirable pamphlet on *The Religious Possibilities of the Motion Picture.* He has made a careful study of the subject and the hopefulness of his proposition is illustrated by quoting the words with which one of the best and most far sighted film manufacturers greeted him: "The interests which you represent," he said, "are the interests which we wish to satisfy."

The moving picture interests have indeed taken the initiative in making themselves an educational power. One company which represents several leading moving picture companies has recently organized an educational department which rents out films on educational subjects as

a library lends books. Films may be secured upon a rapidly increasing number of educational subjects, including the fields of sociology, government, and Bible study.

In Mount Vernon, New York, the playground commission, which owes its existence to the efforts of the Rev. Robert P. Kreitler of the Protestant Episcopal Church of the Ascension, who is now its chairman, has had a gratifying experience. Starting under the inspiration of the Church, it has become a civil function carrying into its public management the wise methods and principles adopted by its founders. It expresses its philosophy in the following epigrams:

"Mount Vernon should have permanent playgrounds because play is a concern of life, not a luxury. It is a necessity apart from our surroundings, that is whether in country or the city, in the rural or suburban community. The street is no place to exercise what is the inalienable right of children, as is constantly shown by police records. Penal schools and police courts cost more than playgrounds.

"Because we must give the children of this community ideals to follow, so that they, learning to play together, may know how to work together. We want to teach law and order. We want to weld into one whole the various types and kinds of people which make up our citizenship.

This requires supervision, leadership, guidance, tools, etc.

"Because playgrounds are a kind of 'insurance policy,' they lessen juvenile crime, prevent accidents, protect children against tuberculosis. They cost less than hospitals.

"Because the present is the time in which to plan for the future. Soon there will be no open spaces. Land will be too valuable. It pays to invest in the lives of children.

"Because we should make some use of the grounds around our school houses and not let them remain idle for nineteen hours out of every twenty-four. There is no waste in municipal life comparable with this."

A few churches in different parts of the country are coöperating with child labor committees in promoting the enactment of legislation to protect children from exploitation and to secure parks and playgrounds for them, but the activity is pitiably limited and sporadic. Every state and every community should take to heart the example of the Delaware Social Service Commission and organize for child study, the first step to child saving. In recreation, the school teachers are the natural allies of the Church and the recreation of rational play upon the character and conduct of the pupil will make them willing coadjutors in securing for the scholars the opportunities for

youthful enjoyment. The child is parent of the man and if the Christianity of the future is to mold the character and inspire the ideals of the coming American she must begin with the children of to-day. We are welcoming to our shores hundreds of thousands who have inherited traditions of hopeless poverty and harsh oppression. Our public schools are making them Americans of a sort and the Church is largely standing by and watching the operation. Our institutions are but machinery. They must be animated with human spirit, and until the Church throws herself into it, it will not turn out a product worthy of the American of our dreams.

Bancroft has well said:

"On the discovery of the new hemisphere, the legend was widely spread throughout the old that it held a fountain whose ever-flowing waters had power to reanimate age and restore its prime. The legend was true, but the health to be renewed was the youth of Society, the life to bloom again was the life of the race."

PUBLIC OPINION AND THE CHURCH

It was the favorite theory of Plato that the individual soul was too subtle a thing to reveal itself and the laws which govern it to human investigation. "But, in the State," he said, "we see that same soul magnified in proportions so colossal that we may readily distinguish its characteristics." Public opinion is the expression of the soul of the community; it is also, in great measure, the voice of its strongest members. The few lead, the many follow. Never in history has there been greater necessity for the existence of an intelligent and unselfish public opinion, for never before has it had the same opportunity of expression. The increasing scope of governmental activity and its constant invasion of new fields of social service call for vastly increased knowledge on the part of the electorate, and a better educated public conscience.

Who will undertake the obligation involved? The politician? Hardly. To use the common term, he has his ear to the ground and it is only

when the electorate makes its wishes intelligible through various imperfect vehicles of expression that he commences to act.

The scientist?—In constantly increasing measure, he is responding to the demand for more light. The new science of demography is enlisting more cultivated men and women daily in its studies and the application of them.

The Church?—Must we say No? Certain it is that, despite its immense preponderance in numbers and influence, organized Christianity is doing little more to impress herself upon public opinion than the militant socialism of to-day. Her intelligence, her patriotism, her real sympathy with every form of beneficence, which should be so valuable an asset to society, is like the talent hid in the ground, while the demagogue who hopes to profit by misleading the public is putting his talents to usury at a high rate.

In his *City of the Dinner-pail* Jonathan Thayer Lincoln quotes an extract from an essay written by an ardent but conscientious agitator which expresses a point of view one does not hear from such a source as often as one should like. This man called his essay, *A Common-sense Sermon on the Labor Problem.*

"Society," he says, "has the wrong notion that statesmen lead public opinion and originate reforms; but this is merely a political dose for the simples. Statesmen do not lead public opinion—they follow it. Reforms have to germinate and develop among the people themselves; statesmen are simply the instruments to carry out the collective will of the nation; and all legislation that anticipates the will of Society must fail. Schoolmasters must sow before statesmen can reap. We hear much said about consistency of thought. In my humble opinion, it is a monstrous humbug to call it a moral virtue, because all social progress is the result of changes of opinion. What some people call consistency of thought common sense tells me is mental stagnation. The great question before the country to-day—the Labor Question—can never be solved by salary-grabbing politicians; we must be Christians first and partisans afterwards. Common sense tells me there can be no political question which is not also a religious question, and all real progress must be by honest legislation. Such legislation, however, will not come until the intelligent and industrious manhood of this country brushes aside bigotry and prejudice and learns, with Tolstoy, that we cannot be saved separately—we must be saved collectively."

Is Christianity qualified to mold public opinion? If, as the agitator said, we must be Christians first and partisans afterwards, she is. Her ideals, her experience, her history qualify her.

The abolition of slavery in Europe was the fruit of the public opinion she created and cultivated. It is true there was no great difference in the attitude of the patristic and pagan writers on the justifiability of domestic slavery, but there was a vast abyss between them in their attitude toward the slave. The Christian saw in him a man and brother, the pagan only a chattel. The same contrast appeared in the treatment of the slave by the Christian and pagan masters. To the former he was a man; to the latter a brute. Slowly but surely, the spirit and conduct of the Christian educated public opinion up to the legislative action that emancipated the slave.

One of the earliest fruits of Christianity was also a new apprehension of the sacredness of human life. Its confident belief in a future life peopled with glorified men, women and children of earth clothed every individual from the infant upward with an unprecedented significance. This soon manifested itself in the discontinuance of infanticide and of the exposure of children. In the reign of Honorius, the dramatic protest and tragic death of the Monk Telemachus put an end forever to the inhuman sport of gladiatorial combat.

A noble though only partially successful attempt to educate Society to mitigate the horrors of war was the Church's expedient of the Truce of God. It was at first intended only to protect non-combatants and make inviolate the property of the poor farmer. Later extended to the actual prohibition of fighting between noon on Saturday and Prime on Monday and during Lent and Advent, it attained a fair measure of success, but in this policy the Church was too far advanced for civilization. Society was too uncivilized in the middle ages to appreciate this splendid project.

All these indications of the growing humanity of civilization sprang from a slowly developing opinion in the multitude which the practice and teaching of Christianity were insensibly molding.

When Thebes awakened to claim for Boetia a share in the glory of Hellenic fame, she faced a gigantic problem. The people were scattered, ignorant and without ambition. The boorishness of their manners had become proverbial. The task was too great for any individual, even for the rare Epaminondas. It was undertaken by a memorable organization that took the name of The Sacred Band. It set before it as its ideal the uplift—moral, intellectual, æsthetic and

political—of the Boetian people. The autocratic oligarchy that had long governed the country had excluded the people from participation in public affairs, and they had had no leaders to kindle their aspirations. Of public spirit there was none. The first step was to create it anew. The personnel of The Sacred Band was not confined to aristocracy. The qualifications for membership were patriotism, intelligence, high character, noble ideals. The Band taught religion, domestic and civic virtue; it cultivated arts and letters and the sense of the beautiful; it trained the people in military service. It was expected of its individual members that they would be personal models of conduct and of disinterested devotion to their country, that they would act as the radiating centers of public opinion. The Band itself was a model of state organization and policy. The success of such an organization might well have been anticipated, but hardly the measure it actually secured. From a position of subordination and even of ignominy in Greece, Boetia rose in the span of a single generation to parity with Athens and Sparta. The contribution which it made to the spread of Greek manners and institutions

northward went far to Hellenize the Macedonian Kingdom, and to modify the loss of Grecian liberty on the field of Chæronea. This Sacred Band is an inspiring illustration of an organized effort to shape the ideals of a whole people, and its method of the communication of virtue by a personal example is the fundamental principle of Christianity.

While the aim of Thebes was not comparable with that of Christianity, may not the Church learn from the Sacred Band a lesson in applied religion? The way in which it kindled imagination and inspired hope by the employment of every function of civilization and the personal engagement of its every phase is eminently suggestive.

"What public opinion chiefly needs in America," says the author of *The American Commonwealth*, "is a more sustained activity on the part of men of vigorously independent minds, a more sedulous effort on their part to impress their views on the masses." This can only be done effectively and persistently by organization. While, for reasons heretofore set forth, the Church cannot logically enter the political arena, she need not on that account surrender to the demagogue

and the visionary the privilege of making popular sentiment virile and conscientious.

Occasionally, in response to extraordinary demand, churchmen have rendered monumental service in this field of action. Henry Ward Beecher, Bishop McIlvaine of Ohio, and Archbishop Hughes of New York played an important part during the Civil War in awakening popular sentiment in England to the real meaning of that issue and securing her support for the United States government. The distress among the operatives in Lancashire, occasioned by the stoppage of the supply of cotton owing to the blockage of the Southern ports of this country, had created a selfish interest in the success of the Confederacy. But the great moral issue, as presented by these Christian patriots, helped to turn the tide in favor of the North. Dr. Channing, in the rôle of a political pamphleteer, made profound impression upon the conscience of his time. His letter to Henry Clay upon the annexation of Texas is inspiring reading to-day. Emerson said of him, "Public opinion in New England is what Dr. Channing thinks." The questions to which he addressed himself were profoundly moral, and the intensity with which he

denounced the poisonous effect of the virus of domestic slavery upon our social and political life was yet so penetrated by Christian charity that the radical abolitionists disclaimed him as an ally. But Mr. Bryce is right. What we need is a sustained, persistent, general effort, rather than the incidental heroism of the individual.

And where shall we find the men of "vigorously independent minds" if not in the Church? They are surely there, but the reason that they have not exerted themselves as they should has been largely due to denominational separation. They have not been conscious of the latent dynamics of united action and have not attempted to contemplate the possibilities of a public opinion inspired by Christianity and expressed by popular sovereignty.

Public opinion, if unintelligent, is dangerous and revolutionary, and if it is to be saturated with Christianity the latter must keep herself well informed, and exercise deliberation and judgment. On questions of national and state moment there is much information, but Christianity knows little of the local issues for which she might be expected to propose a solution. "Who is my neighbor?" is a question she may pertinently put

to herself to-day. Until the publication of Charles Booth's study of life and labor in East London, knowledge of how the other half lived in that city was purely empirical and untrustworthy. His book supplied the State and the Church with a scientific basis upon which to build a policy of poor-relief for the future.

Singularly enough, nearly all efforts to educate public opinion in which the Church has been generally interested have been negative. She has had anti-saloon and anti-gambling and anti-social evil movements. The promotion of virtue seems to have had less unifying power with her than the repression of vice. A Western clergyman, ardently pursuing measures of civic reform, says:

"The hardest thing I have had to contend with has been the attitude of the churches in my own ward. They have actually less to do with each other than opposing political parties. The most difficult task upon me is to resuscitate, revive and bring into line the Christian forces of my own ward."

At a time when public opinion is slowly awakening to the danger of the community from tuberculosis and to some measure of sympathy

for its victims, to the crime of child labor and the shame of unnecessary infant mortality, can organized Christianity see no duty to Society that demands her coöperation with it? The negative is certainly the line of greatest resistance. Occasionally some flagrant offense against public morals kindles indignation, and public opinion overwhelms the offender. But indignation has no constructive powers, and when its force is spent the subterranean order commences to reassert itself, with greater caution but equal malignity. The positive alone contains the constructive quality, and to its policies mankind is always responsive.

At a meeting in Philadelphia in December, 1908, to supply an ideal toward which to guide its progress, the Federal Council of the Churches of America unanimously approved the following as part of its platform for which its churches should stand:

For equal rights and complete justice for all men in all stations of life;

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind;

For the right of workers to some protection

against the hardships often resulting from the swift crises of industrial change;

For the principle of conciliation and arbitration in industrial dissensions;

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality;

For the abolition of child labor;

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community;

For the suppression of the "sweating system";

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life;

For a release from employment one day in seven;

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford;

For the most equitable division of the products of industry that can ultimately be devised;

For suitable provision for the old age of the workers and for those incapacitated by injury;

For the abatement of poverty.

This is a noble program: God grant it may not go down to history as a monument to the rhetorician and the doctrinaire. Better it had never been promulgated than that no conscientious effort were made to embody in service the proposi-

tions so heroically worded. It probably represents to-day a level of opinion upon the industrial issue that the Christian people have not yet reached up to, and they must apprehend and kindle it if they ever expect it to impress the popular conscience, and through the latter the policy of the employer. Americans are frequently criticized for their readiness to adopt legislative measures embodying moral principles, and then to forget that they have put them on the statute books. The troublesome conscience is quieted by the enactment of a law, and it has not persistence to demand its enforcement. As it is, this program is doubtless criticized for immaturity of judgment and transcendentalism, and unless systematic and persevering effort is made to educate congregations up to its professions it will be injurious rather than helpful.

Not long after the publishing of its program, this very Council encountered a discouraging instance of an attempt by the clergy to intervene in an industrial dispute. In February, 1910, a notable strike took place among the employees of the Bethlehem Steel Works. They lost the strike, and in the month of May went back to work. Serious charges were made and published

by a representative of labor against the clergymen of Bethlehem who had undertaken to intervene in the contest. The Social Service Commission of the Federal Council of Churches appointed a committee to investigate the charges, and the whole industrial situation. The charges themselves proved to be unfounded; the Council's report cleared the ministers on the particular points adduced against them, but criticized their attitude in other respects.

The federal bureau of labor had made an investigation, and reported that 28 per cent. of the entire working force of the Steel Works were working steadily seven days a week; in addition, 15.5 per cent. of regular six-day workmen were obliged to work seven days a week in the month prior to the strike. As to wages it reported that 61 per cent. on the pay-roll got less than 18 cents per hour, and 31.9 less than 14 cents per hour. It was evident from statements made by the Bethlehem ministers that they were not sufficiently aware of these conditions, and the Council found fault with them for rebuking the strikers for "using any means, whether fair or foul, to embarrass and cripple the Steel Company," while avoiding any censure of the

officials of the Steel Works for compelling unnecessary and increasing Sunday work through a period of years.

"Not until ministers get close enough to the working man to gain his point of view," says the Council, "can they hope to influence him to any extent. We deem it the duty of ministers, not simply to record a formal protest against industrial evils which may serve to pacify a partially awakened conscience, but to arouse a righteous indignation on the part of the Church or of the general public which will make the continuance of such evils impossible."

In industrial contests the importance of instructed public opinion cannot be overestimated. Both sides plead for the sympathy of the public, and when the truth is once clearly apprehended the party that is in the wrong has little chance to win. There are few things more urgently demanded to-day than some method of presenting to the public dispassionate and accurate statements of fact in industrial conflict, so that intelligent opinion can be formed as to the actual merits of the contention. Strikes commence with claims and counterclaims—too often followed by riot and bloodshed—and finally there emerges from the confusion a public apprehension of the truth, that goes far to settle the dispute.

An instructive illustration of this fact occurred in 1909. The morning newspapers on Thanksgiving Day contained the story of a riotous demonstration by Hungarian and Polish workmen in a New Jersey town. A mob of some thousand of these people attacked a building of a manufacturing company. They had just struck for an increase in wages. In anticipation of danger, the building had been garrisoned by deputy sheriffs. They fired on the mob, wounding seven, two of them mortally. The crowd dispersed, but in a humor that made imperative the calling out of the militia.

To many readers of the papers this story conveyed a final sense of satisfaction: the majesty of the law had been sustained, anarchy had succumbed to order and the rioters had been taught a salutary lesson. But a calm analysis of the story gives rise to another point of view. For more than a year the employees of the manufacturing company had been receiving, they said, ninety cents a day for ten hours' work; the company insisted they paid $1.15. The men declared they had been promised an increase of the wage if Mr. Taft was elected. This the company denied, and there may very easily

have been a misunderstanding about the statement. What really interests us is—that the company, after two men had been killed and five or more wounded, discovered it could afford to pay its employees $1.40 per day, and promptly raised the wages to that figure.

Now, in order to arrive at the possibilities of life involved in the $1.15 wage, which the company claims it was paying, it is necessary to enumerate certain features of normal expense. A large number of the workmen were married. Rent for the family in that vicinity averaged $8 per month. Prof. Underhill of Yale has estimated that upon the basis of cost of food in New York an adult man requires a minimum of 22 cents expenditure for nourishment per diem to sustain physical strength and health. Regarding him as a unit the wife's necessity is estimated at .8 of the husband's or 17.6 cents. Three children cannot be nourished for less than 30 cents, which will make a total requirement for a family of five of about 70 cents per day—and this at the minimum of nutrition. It so happened that these men worked in clay pits which demanded the use of two pairs of shoes per month, and this with the rent and food items completely exhausted the

income, leaving no surplus for clothing, fuel and light. There is practically only one of these items of expense that was not invariable: it was food. As a matter of fact, these people could not have spent more than $15 a month for nourishment for the entire family. Does it not seem a fair conclusion that a phenomenal raise in wages by the company after the storm broke was promoted by the company's realization that public opinion would condemn an effort to sustain the $1.15 per diem wage at the cost of bloodshed. The authorities were obliged to preserve order and protect property; but there are few employers who would volunteer to brave the respect of their fellowmen by demanding the protection of militia from an uprising of employees whom he hires for $1.15 per day.

Is there no way to marshall public opinion to the issue before, rather than after, bloodshed? Is not this a neglected function of the Church? She should not attempt to prejudge an issue, but only by careful and dispassionate study to discover and publish the facts, circumstances and conditions that have brought about the conflict. Her function is to shed light so we may distinguish

the real from the fallacious. It is thus public opinion is made.

When the Church herself exerts her influence upon public opinion intelligently, it is almost irresistible. She is now classed as a reactionary; not because she really is such, but because her want of cohesion and unanimity of purpose paralyzes her faculty of expression, and her silence is misinterpreted. If she could learn to speak with one mind and one voice, and take her stand for the right in great public issues that are not complicated by partisanship, she would render great service to civilization.

The procedure of the Chicago vice commission is a most instructive object lesson. On January 31, 1910, a meeting was held in the Central Y. M. C. A. Building by the Church Federation composed of clergy representing 600 congregations in Chicago. Dean Sumner of the Cathedral read a paper on the *Social Evil Problem.* At its conclusion the following resolution was unanimously adopted:

"RESOLVED, that the mayor of the City of Chicago be asked to appoint a commission made up of men and women who command the respect and confidence of the public at large, this com-

mission to investigate thoroughly the conditions as they exist. With this knowledge obtained, let it map out such a course as, in its judgment, will bring about some relief from the frightful conditions which surround us. Taking this report as a basis, let us enlist the support of every civic, protective, philanthropic, social, commercial and religious body in the city to carry out the plans suggested. If the present administration feels that it cannot subscribe to such a plan, make the report the basis of a pledge from the political parties at the next election and make it the basis for an election issue. But first get the plan. The city press will be back of any sane movement to improve present conditions. The Church certainly is. Social settlements have been agitating and endeavoring to reach some decision. The general public is in a mood to listen to such conclusions as such a commission would reach."

A committee was appointed to wait upon the mayor and present the resolution for his consideration. He responded promptly by appointing a vice commission consisting of thirty leading citizens. The board of aldermen, with instant virtue, unanimously voted the appropriation asked for by the commission. The police made a special census of disorderly houses. Every facility was supplied by the authorities for the study of the situation and the result was a report

of monumental value. This has done far more than instruct us about the social evil. It has presented an impressive spectacle of the power of aroused and coöperating religious bodies to influence public opinion. Instead of starting a new organization, the commission has given the police a new and comprehensive program with an awakened civic conscience behind it.

One of the principal factors in the formation of public opinion is the daily press. Newspaper reading has become habitual. It is one of the cheapest forms of recreation as well as a necessity of mental equipment. There are those whose opinions are almost wholly molded by the press and whom it often educates in irrational partisanship. Twelve years ago, Mr. W. S. Lilly wrote of it:

"The newspaper press during the last quarter of a century has done more than anything else to de-ethicise public life; to lay the axe to the root of duty, self-devotion, self-sacrifice, the elements of the moral greatness of a nation; which is its true greatness."

His condemnation is too sweeping for to-day. With all that is meritricious and sensational, the press contains much that is instructive and helpful.

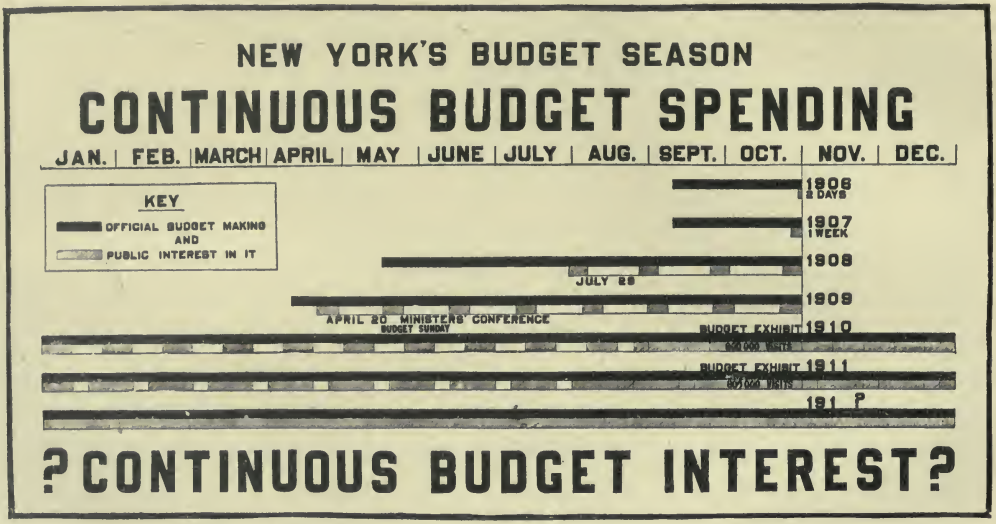
There are, of course, papers and papers, some worthy of approval and others of condemnation, but there are none that are improving the vast opportunity they enjoy as they should. Is it their fault, or that of the public conscience? I have said they made public opinion. It would be more correct to say they direct it, for their limitations are rigid. The ethics of the community make the standards of the papers, rather than vice versa, and so long as the Church is silent upon subjects of common interest, so long will the press reflect a materialistic public mind.

The Church has two distinct functions to fulfill toward the press and most notably in localities where single papers constitute the principal medium for the circulation of community news. She needs to feed them with information that will interest and with material that will stimulate. If the Church adopts the broad program of general uplift proposed in these lectures, she will have an abundance of matter to contribute touching the whole life of the community, and she should thus insensibly create a point of view that would powerfully affect its social, political and spiritual development. But the Church has also a function as a silent censor.

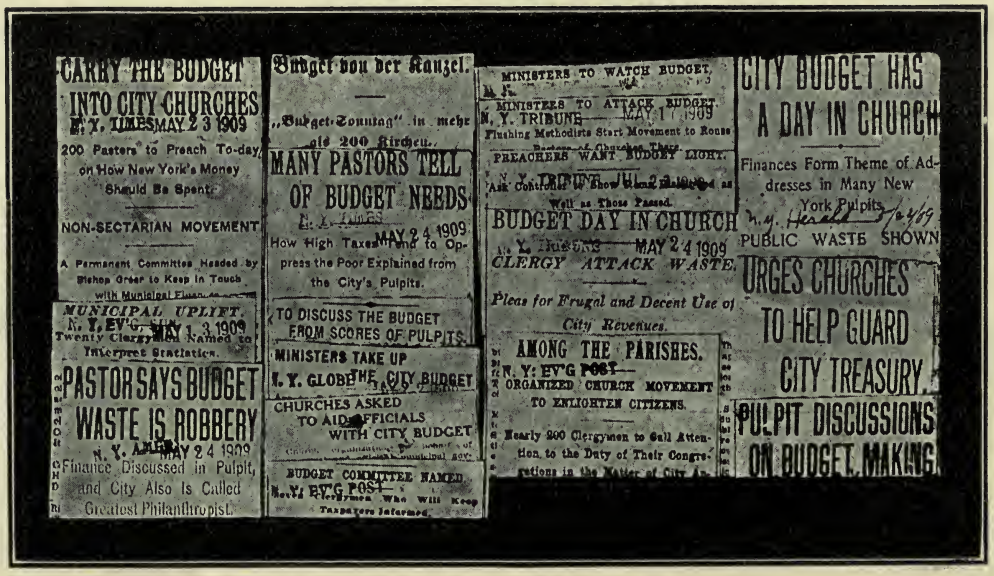
It is her duty to awaken the public conscience to the dangers of suggestive, demoralizing journalism, and by the example of her own members to discountenance the patronage of papers which thus pervert their opportunities of usefulness. It is too well known that such publications are largely supported by Christian people who will not deny themselves the indulgence of their love of scandal.

It is manifest that, if the Church is to aid in the formation of public opinion, the clergy and laity must be found where the people congregate, whether it be for common welfare or for recreation. They must be instructed in the issues which concern the life of the community and must be themselves the initiators and advocates of policies to the desirability of which the community should be educated. Acting together, the Christian people, inspired by the encouragement of mass movement, may make a profound impression on the future of democracy. It must be done. The unhappy divisions of Christianity that paralyse virility and narrow its horizon must not be permitted to prevent the coöperation in social welfare of the separate champions of a common faith.

There is one incident in city life which gives peculiar opportunity for the expression of public opinion and which specially demands that expression. It is budget making. In this process, there is balanced the generosity and the extravagance of a city community, its waste and its beneficence. At this time it is decided whether we shall have a "motor parkway" or a tuberculosis sanitarium, an army of superfluous employees or more pure milk stations. In the past five years budget making in New York City has changed from a perfunctory session attended by two or three ill-informed zealots to a campaign of several months' duration in which participate, with intelligence and earnestness, the clergyman, the social worker, the reformer, the tax-payer and the financier. The papers, months in advance, discuss the prospective expenditure of the coming year and the public are learning to discriminate between the plausible and the genuine in departmental estimates. This change of public opinion has been brought about through the efforts of an unofficial agency, the Bureau of Municipal Research, which for years has been calling attention to budget alternatives, has shown methods of eliminating budget waste, has helped city officials



"Budget Making is Educating the Public in the Habit of Straight Thinking"—page 179


CARRY THE BUDGET INTO CITY CHURCHES
N. Y. TIMES MAY 2 3 1909
200 Pastors to Preach To-day on How New York's Money Should Be Spent.
NON-SECTARIAN MOVEMENT
A Permanent Committee Headed by Bishop Greer to Keep in Touch with Municipal Finances
MUNICIPAL UPLIFT.
N. Y. EV'G SUN MAY 1 3 1909
Twenty Clergymen Named to Interpret Statistics.
PASTOR SAYS BUDGET WASTE IS ROBBERY
N. Y. AMERICA MAY 2 4 1909
Finance Discussed in Pulpit, and City Also Is Called Greatest Philanthropist.
Budget von der Kanzel.
„Budget-Sonntag" in mehr als 200 Kirchen.
MANY PASTORS TELL OF BUDGET NEEDS
MAY 2 4 1909
How High Taxes Tend to Oppress the Poor Explained from the City's Pulpits.
TO DISCUSS THE BUDGET FROM SCORES OF PULPITS
MINISTERS TAKE UP N. Y. GLOBE THE CITY BUDGET MAY 2 4 1909
CHURCHES ASKED TO AID OFFICIALS WITH CITY BUDGET
BUDGET COMMITTEE NAMED
N. Y. EV'G POST
Clergymen Who Will Keep Taxpayers Informed.
MINISTERS TO WATCH BUDGET.
MINISTERS TO ATTACK BUDGET
N. Y. TRIBUNE MAY 1 1909
Flushing Methodists Start Movement to Rouse Pastors of Churches Today.
PREACHERS WANT BUDGET LIGHT.
N. Y. TRIBUNE
Ask Controller to Show Items Cut as Well as Those Passed.
BUDGET DAY IN CHURCH
N. Y. TRIBUNE MAY 2 4 1909
CLERGY ATTACK WASTE.
Plea for Frugal and Decent Use of City Revenues.
AMONG THE PARISHES.
N. Y. EV'G POST
ORGANIZED CHURCH MOVEMENT TO ENLIGHTEN CITIZENS.
Nearly 200 Clergymen to Call Attention to the Duty of Their Congregations in the Matter of City Ex-
CITY BUDGET HAS A DAY IN CHURCH
Finances Form Theme of Addresses in Many New York Pulpits.
N. Y. Herald 5/24/09
PUBLIC WASTE SHOWN
URGES CHURCHES TO HELP GUARD CITY TREASURY.
PULPIT DISCUSSIONS ON BUDGET MAKING

"The Religious and Moral Significance of Scientific Budget Making"—page 179

change the whole method of budget making, and kept public attention focused upon budget spending throughout the year. New York ministers have lent aid to the Bureau's efforts through a minister's conference held in the spring of 1909 to consider in advance proposals for 1910's budget, by two Budget Sundays to show New York congregations the religious and moral significance of scientific budget making, and by many visits to two official budget exhibits which materially helped the public mind to decide upon community benefits to be bought and community evils to be prevented. As now practiced in New York, budget making is educating the public in the habit of straight thinking. It is, in fact, creating a community mind for the lack of which in the past the politician has exploited democracy. Budget making is one of the Church's opportunities. The public mind penetrated with Christianity will make the politician's job too unprofitable to survive.

INSTANCES AND COMMENTS

Instances and comments are cited in the following appendices from work reported as done by 79 ministers and religious organizations in 47 towns and cities, not including Budget and Tuberculosis sermons, etc. They are selections from correspondence and interviews with 227 ministers and religious organizations in 137 cities. These examples are by no means exhaustive, but they are representative and are given to supplement the suggestions made in the six lectures for practical next steps.

Population figures follow each city, because the size of a community determines, very often, not only the kind of community service, but the methods and ease of rendering such service.

SOURCES OF INFORMATION

Anyone who has been interested in the policy advocated in these lectures and may wish to pursue the study of its practical application will find correspondence with the Bureau of Municipal Research, 261 Broadway, New York City, or the Survey, 105 East 22d Street, New York City, instructive.

I

INSTANCES AND COMMENTS

ILLUSTRATING HOW THE CHURCH IS INFLUENCING CIVILIZATION BY INFLUENCING GOVERNMENT

Public Libraries

New York City.—(4,800,000). Branch public libraries in their districts resulted from church libraries started at St. Michael's Episcopal Church and the Church of the Holy Communion.

Municipal Lodging House

Cedar Rapids (32,800), and **Des Moines** (86,400), **Ia.** A municipal lodging house and an employment bureau have been established as a result of the Men and Religion Forward Movement in both cities.

Municipal Art Commission

Mt. Vernon, N. Y.—(31,000). The municipal art commission, with legislative authority to approve or reject projects involving $50,000 or over, was secured through agitation started by Mt. Vernon ministers.

Honest Weights and Measures

White Plains, N. Y.—(16,000). A county examiner of weights and measures has been appointed, due to the efforts of members of All Souls Church, who work through the Civic Club.

"Our members believe that an essential part of religion is active work for community betterment and social service in the immediate neighborhood." *Church Member and Chairman of Civic Club.*

Village Accounting

White Plains.—A modern system of village accounting is now being worked for by these same organizations.

Charter Making

New York City—(4,800,000). Proposed charter evils affecting community honesty were pointed out during the summer of 1911 to their congregations by 35 ministers on two Charter Sundays.

Grand Rapids, Mich.—(112,600). Rev. A. W. Wishart of Fountain Street Baptist Church writes:

"Our city will soon vote upon the adoption of a new charter which contains a number of progressive measures. I believe that the men who have framed this charter have been largely influenced by the ideas of social service promulgated by our church."

Among the progressive features is a provision for a public welfare department similar to that in Kansas City.

"Day of Rest" Laws

"Day of Rest" legislation—or one day off in seven—in all industries except where modified by the demands of necessity or mercy, has been made part of a national campaign by the Federal Council of Churches of Christ in America. Local state campaigns have already been started by the various denominational social service commissions, etc. A beginning was made by a law passed in Connecticut through the efforts of Rev. Dr. Charles S. Macfarland, then pastor of the Congregational Church, South Norwalk.

Population Studies

New York City.—(4,800,000). The Federation of Churches through its population studies has been of direct help to the United States census, which reduced its figures of that city's land area by 26,000 acres according to the Federation's estimate. At the present time the census has adopted the tabulation plan suggested by the Federation of Churches and the Charity Organization Society, substituting tracts of 40 acres each instead of the old ward and assembly

districts. The Federation has actually done the work of parterring four-fifths of the city into these tracts.

"The result is that instead of having two lines of information concerning the half-million people in the Bronx there will be in the federal census report upon the Bronx fifty-five lines; in the Borough of Queens, in place of five lines, seventy-six; in Richmond, in place of five, thirty-three; in addition to the four hundred or more lines in place of sixty-six in Manhattan and Brooklyn."

The Federation also prepared a map showing the relation between population growth and subway extensions, and helped the board of estimate subway committee in its decision of June, 1911, to build subways developing the suburban areas of New York.

Scientific Management of Church Work

Indianapolis, Ind.—(233,700). A card catalog and the social interests of each member of the church are recorded in All Souls Unitarian Church.

Chicago.—(2,185,300). Scientific management of church activity* is urged by Dr. Shailer Mathews, Dean of Chicago University Divinity School:

"Churches must more clearly distinguish between what they are trying to do and the way they are trying to do it."

"If every church once a year were to undertake to study the community in which it actually exists, for the purpose of discovering its moral and religious needs, and were then to ask itself how best it could be operated to meet those needs, organized Christianity would be wonderfully more efficient than it is to-day."

"Members should be studied by the management committee with a view to locating them for such activities as they are fitted to perform. . . . . The Church should be regarded as a body of workmen ready to perform definite tasks."

"There should be in every community a general program at work for the churches as a whole."

"The chief end of the activity of the Church is not to get men into its fold but to get itself into Society. . . . . Bad politics, social evils,

*See *Scientific Management in the Churches*, published by University of Chicago.

rotten municipal administration will continue as long as churches continue to regard themselves as without social functions. They will be to a large extent mitigated, if not in many cases destroyed, if the churches of any community deliberately undertake the process of evangelizing public opinion."

Prof. C. R. Henderson, professor of sociology of the same university, and who reaches, some time during the course, every divinity student, urges as of paramount importance that churches keep books recording work done, needs met, work to be done, etc. He uses as a text-book the chapter on "Efficiency in Religious Work" from *Efficient Democracy*, by Dr. William H. Allen of the Bureau of Municipal Research, New York City.

II

INSTANCES AND COMMENTS

ILLUSTRATING HOW THE CHURCH IS HELPING TO MEET SCHOOL NEEDS

School Hygiene

Manchester, N. H.—(70,000). The public kindergarten, medical inspection and the use of school grounds for play were due to the efforts of a leading minister.

Cambridge, Mass.—(104,800). The First Parish Church paid the salary of a school nurse until the city took over the work.

New Britain, Conn.—(44,000). The Congregational Church started visiting nursing, now supported by the city.

Milwaukee, Wis.—(373,900). The Social Service Commission of the Protestant Episcopal Church supported a bill for the medical examination of school-children. The Commission did not find it possible to be represented at the hearing. A powerful minority of Christian Scientists were present, however, and their opposition effectively blocked the bill.

"The minority won their point because they were emphatic in their presentation of it, while the great majority of the citizens of the state whose latent interest may have favored the enactment of the bill, simply had no way of systematically presenting the other side. Had there been no other incident during the session to illustrate the necessity for such work as that of the Social Service Commission, this incident would have sufficed."

High Schools Secured

Louisville, Ky.—(233,900). A former Unitarian minister of the Church of the Messiah was president of the board of education, and succeeded in getting a high school for the town.

Mt. Vernon, N. Y.—(30,900). The playground commission, through the work of Rev. Robert P. Kreitler of the Church of the Ascension, so molded public sentiment that a large tract of 40 acres has been secured for a high-school site and plans outlined to make the high school a recreation center.

Williamsport, Pa—(31,900). The board of education was about to vote for alterations to an old high-school building, when ministers at a local town meeting to protest against such action so aroused public opinion that an adequate high-school building was secured.

School Buildings

Oakland, Cal.—(150,200). The Men's League of the Congregational Church saw the need of a schoolhouse and school in the community. They took the advice of their minister, then Rev. Leslie B. Briggs, and built a building, which, in turn, they offered for rent to the school board. The offer was accepted and the school board equipped the building with teachers and furniture. In time the board put in its own work. That work raised the value of property to some extent, and it was the beginning of a general development of streets, sewers and light.

Reporting Truancy

California's Social Service Commission of the Protestant Episcopal Church has made a careful report of truancy, giving the number of children in school and those leaving before fourteen years of age.

Home and School Visiting

New York City.—(4,800,000). School children are visited by the Gramercy Neighborhood Association under the direction of the chairman of the local school board. In the same district Rev. G. U. Wenner of Christ's Lutheran Church has, for many years, had members of his church visit the homes of school children said by principals to need special attention.

Follow-up Work

Indianapolis, Ind.—(233,700). Rev. Frank S. C. Wicks of All Souls Unitarian Church says that two trained women of his church serve on the visiting committee of the Children's Aid Society, who report once a week the medical needs of the children and take children personally to oculists, throat specialists, etc. He maintains that this should not be volunteer work, but should be done by the school board.

Play at School

St. Louis, Mo.—(687,000). The Men and Religion campaign has resulted in the opening of school-yards in the down-town districts, and the beautifying of school-yards with flowers.

Social Use of Schoolhouse

Clinton, Mass.—(13,100). The Social Service Commission of the Western Massachusetts diocese of the Protestant Episcopal Church succeeded in securing a town appropriation for the wider use of the school plant. Work has already been begun on the gymnasium, a committee of citizens organized, and a course of free lectures, entertainments, etc., arranged.

Church Use for Schools

New York City.—(4,800,000). The Judson Memorial Church runs two kindergartens in the church building, one of which is maintained by the board of education.

Alameda, Cal.—(23,400). Some of the churches are open to meetings under the direction of the teachers' club and the board of education.

Vacation Schools

New York.—(4,800,000). The Federation of Churches has, for some years, been conducting summer vacation schools in coöperation with the Baptist City Mission. Church property has been used, a staff of college men and women secured, and the work has undoubt-

edly supplemented the city's own vacation school work. The introduction of instruction in "first aid to the injured" into the program of the summer schools of the city was brought about by the inclusion of "first aid" in subjects taught by the Federation vacation schools. In the summer of 1911 twenty-one such schools were held with an enrollment of 4,538 and an average attendance of about 1,600.

State Education Departments

New Hampshire.—The Social Service Commission of the Protestant Episcopal Church keeps in touch with the state superintendent of education.

The report of the Commission is full of recommendations of this sort:

"Education touches every point in our state. . . . Larger results can come only from unified action and system. This necessitates closer touch on the part of the towns and cities with the central educational department.

"It may seem strange in this day to have to plea for a larger recognition of the worth of such a system.

"The best of all investments by the state is in the education along modern lines of her children. We therefore trust that in the coming year there will be no curtailment of appropriations for public education; but rather, where the need may arise, of even more liberal support.

"We are not professional educators, and so hesitate to make radical suggestions. But it does not seem unfitting to raise the question of a wider scope of education for children; for town children some degree of manual or industrial training; for children in the rural districts, training in things pertaining to agriculture and farm life. . . . There is a great need, one of the greatest needs in the state, of a separate Industrial School for Girls. . . . It is hoped that the coming legislature will provide for this."

III

INSTANCES AND COMMENTS

ILLUSTRATING THE CHURCH AND THE POLICE

Making the Policeman Do His Work

New York City.—(4,800,000). The Gramercy Neighborhood Association has a sub-committee on the social evil which has closed up a number of disorderly houses and effectually cleared the streets of that district through direct coöperation with the police. The chairman of the committee refused the offer of free services of private detectives, saying that the city was paying for a large body of men whose business it primarily was to do this kind of work.

Probation Officers

New York City.—(4,800,000.) The Social Service Commission of the Protestant Episcopal Church of the diocese of Long Island supported a probation officer in the court of special sessions in Brooklyn. His work proved so valuable that the board of estimate decided to have the city pay his salary.

Mt. Vernon, N. Y.—(30,900). The pastor of the Plymouth Congregational Church, Rev. W. B. Allis, is also a probation officer. Through his interest and through the efforts of local judges a juvenile court has been secured.

St. Paul, Minn.—(214,800). The Park Congregational Church started the agitation which resulted in a state law for adult probation suspended sentence.

Jails and Prisons

Los Angeles, Cal.—(319,200). The Social Service Commission of the Protestant Episcopal Church has started a state-wide investi-

gation of jails and prisons, hoping to secure through the state board of charities and through legislation a bettering of conditions. "The improvement of methods and conditions in local county and city jails offers a special opportunity for the Church." Recommendations are made (1) to provide occupation and instruction and suitable outdoor exercise for prisoners; (2) to secure a rigid classification of inmates; (3) to make local jails places of temporary detention only.

New York City.—(4,800,000). The Brooklyn Heights Church and Civic League helped improve conditions in the Raymond Street jail and to secure a prison ward for inebriates at the Kings County Hospital.

Dance Halls

Cleveland, O.—(560,700). The Y. M. C. A., the Federation of Churches and other ministers made an investigation of dance halls, put the evidence up to the mayor and councilmen, and secured an ordinance, one of the most progressive of its kind, with a paid investigator to enforce the law.

Minneapolis, Minn.—(301,400). The Federation of Church Clubs, through its central social service committee, has worked out a dance-hall ordinance and now is doing similar service in connection with ordinances that are planned for a permanent morals commission and for a more stringent regulation of hotels and lodging-houses on the moral side.

Juvenile Courts

Cleveland, O.—(560,700). The Y. M. C. A. claims the credit for securing the juvenile court law of Ohio and the juvenile court for Cleveland. Judge Addams of the juvenile court says that Cleveland ministers can always be counted upon to lend coöperation in individual cases.

Chicago.—(2,185,300). For some years the Roman Catholic Church has supported an agent in the juvenile court who takes charge of all children of that faith needing care. The Federation of Churches started to support a Protestant agent for Protestant children. The Protestant churches were weak in their support, and

the work was discontinued, the agent, however, being still supported by a society outside the Church. Rev. Smith T. Ford of Englewood Baptist Church, Chicago, writes:

"I was sorry that the churches did not keep that work in their hands because it would have been evidence of a very practical philanthropy. I think such an agent should be at the juvenile court of every large city."

The Chicago Social Service Commission of the Protestant Episcopal Church made a special study of juvenile delinquency in its last published report (May, 1909), pointing out the responsibility of the Church in removing conditions which produce delinquency. Out of 666 cases on probation which reported improvement, only 14 or a trifle over 2% were improved because of Church influence. The following recommendations were made in the report:

1—That the clergy and laity study this problem with care, especially with reference to their own neighborhoods.
2—That the clergy preach at least one sermon each year on the subject of juvenile dependency and delinquency.
3—That each parish carefully consider the question whether it is using its own buildings and resources efficiently for the moral training and wholesome recreation of the children of its neighborhood.
4—That our people identify themselves more earnestly with efforts looking to the larger use of recreational facilities offered by the city in playgrounds and parks, and support movements for more and better play facilities.
5—That they coöperate with the work of the Juvenile Protective League of Chicago, particularly in adopting the block system of neighborhood supervision recommended by the League.
6—That a wiser attitude be adopted toward instruction on the danger of sexual vices and the use of alcoholic beverages.

Churches have been asked to help and are coöperating with the work of the Juvenile Protective Association of Chicago, which seeks, by districting the city with a paid officer in charge of each district, to protect and safeguard the children by dealing with the conditions which tend to produce delinquency.

"It is desirable to have a juvenile protective committee in the proper department of every church club so that the results of our investigations may be given to these thousands of distributing

centers and voiced to all the patrons of the coöperating clubs and churches."

Sixteen churches or auxiliary bodies connected with churches, the 1910-11 report says, have endorsed the program, and the number is steadily growing.

The First Policewoman in the United States

Portland, Oreg.—(207,200). The following letter comes from Mrs. Lola G. Boldwin, Sup't., Dep't of Public Safety for Young Women:

"In 1905 the Board of the Young Women's Christian Association in Portland decided that definite protective work should be done for girls during the Lewis and Clarke Exposition. For this purpose Miss Helen Gould assisted to the extent of $500.00 The work was carried on outside the Association building, and I was selected to direct the work. Two assistants were provided and we were assisted by advice and printed matter from the National Exposition Travelers' Aid Committee of New York.

"The idea was not in any sense to do rescue work but to open up a definite and hitherto untried plan of protective and preventive measures. Of course, we found we had to help many girls who had fallen, and no girl was ever turned away without help. We found that the work on the Pacific coast was entirely different from that of the Middle and Eastern states, and the problem was much greater.

"Our workers met the trains and boats; made investigations; visited places of amusement, and we soon found we had a gigantic task. I was appointed a special officer and given a police star, but the police department at that time gave no financial support. We received donations from several men's organizations, men's fraternal societies, churches and private individuals. During the Lewis and Clarke Fair we cared for 1,640 girls at an expense of $1,600.00.

"Some of the best work that we did was in closing places of questionable amusement. We had a long and bitter fight as money had been paid for these concessions for the exposition. We did succeed, however, in seeing several of these places put out of business. We then took up the matter of public dance-halls; places with side doors where girls were enticed into cafés, which were in reality saloons. We have succeeded in having city ordinances and state laws passed.

"At the close of the exposition the work went into the regular work of the Young Women's Christian Association, where it remained until it grew to such proportions that the Association was

not able to finance it. A city ordinance was then passed placing the work under the city, as it had really become a civic movement. For four years I was a special officer and am just beginning my fourth year as a regular. I have the distinction, if such it be, of being the first woman in any city of the United States to fill such an appointment. We were placed under the police department because that branch of the city service represents civic and protective work.

"All the workers in this department are under civil service. We are in close touch with every organization which is doing welfare work in the city. The city pays for two fine offices in the Young Women's Christian Association building, and we report at police headquarters and are under the chief of police and the police committee of the executive board."

IV

INSTANCES AND COMMENTS

ILLUSTRATING HOW THE CHURCH IS HELPING TO MEET HEALTH NEEDS

Fighting Tuberculosis

Cleveland, O.—(560,700). Ministers took the stump to raise bonds for a tuberculosis sanatorium.

California.—The Social Service Commission of the Protestant Episcopal Church succeeded in getting a new law introduced by the board of health for the study and prevention of tuberculosis.

Corning, N. Y.—(13,700). Father J. M. Bustin, who is president of the local tuberculosis committee, organized by the State Charities Aid Association, induced the county to establish a county tuberculosis hospital.

Augusta, Ga.—(41,000). Rev. G. Sherwood Whitney of St. Paul's Church is a member and in close touch with an anti-tuberculosis society, whose county camp will probably soon be taken over by the city.

Chicago.—(2,185,300). The Social Service Commission of the Protestant Episcopal Church in the last published report recommends that the greatest publicity be given to ways of combating tuberculosis, and that education along the lines of the prevention and cure of this disease be carried on through channels of instruction provided by the church. "Remember always to emphasize the fact that tuberculosis is aggressively contagious, but that with light, sunshine and fresh air it may be prevented, and, if contracted, may in its early stages be cured."

The National Association for the Study and Prevention of Tuberculosis reports that 40,000 special tuberculosis sermons were preached

throughout the country on Tuberculosis Day in 1910, and 50,000 in 1911. 725 churches, representing 300,000 members, sent in reports in April, 1911, to the Association of the number of deaths from tuberculosis occurring in their parishes during 1910. Returns showed that 10.7% of all deaths among church members is due to the great white plague. Many of the secretaries of the local tuberculosis committee are ministers, or otherwise closely identified with church work.

Housing Reform

New York City.—(4,800,000). The Brooklyn Heights Church and Civic League, through coöperation with the tenement house department, was able to provide with legal air and light 1,383 rooms, formerly totally dark.

Rev. Leslie W. Sprague of the Church of the Pilgrims, whose church belonged to the league, describes how the churches worked:

"We found a year ago that in our *responsibility district* there were 169 dark rooms according to the tenement house department census of dark rooms. The clergy of the church with some lay assistants made a careful inspection, after which a number of the tenements were assigned to each of the members of a special housing committee of the Men's Club. These men, after inspecting the tenements assigned to them, interviewed, whenever possible, the landlords of such tenements, in many instances persuading them to make the desired improvements. . . . After about three months' work one-half of the dark rooms of our district had light. . . . We believe that the splendid showing made by the deputy commissioner in Brooklyn is due, in part at least, to the coöperation which has been given him and his department by men of the churches and other civic organizations."

St. Michael's Episcopal Church in New York City also had for many years a tenement house committee which recorded violations and secured law enforcement.

The New York Federation of Churches has been led through its population studies to take a very decided stand on the housing question. On several occasions the Federation has come out against the exaggerated estimates of New York's future population which have been made by real estate speculators for the purpose of extending five- and six-story tenements in all boroughs. The Federation has

shown how New York's population in 1940 could be housed on its area in two-family dwellings, if one-half the area is used. Last year a bill was brought up before the legislature which failed of passage, but which is again being agitated, whose aim is to encourage the building of homes rather than tenements for the people, by exempting from taxation, up to 50% of their value, improvements of property progressively up to 1917, thus penalizing the holding of unused land for speculative purposes.

Through a population study made in 1897 by the Federation in the 19th assembly district, the most populous block in New York City at that time was discovered to be north of 59th street on the west side. It was discovered that the existing law permitted the housing on a block 800 by 200, in dwellings five stories high, of 3,580 people, or 974.6 to the acre. It was evident that a change of law was needed. The figures gave impetus to the Charity Organization Society studies into tenement house conditions which were just being begun and which resulted later in the establishment of a tenement house department for the city.

Boston.—(670,600). The Morgan Memorial Church has had for many years a real-estate agent who, through personal interviews with landlords and families, has been able to remedy many housing evils. In few cases has it been necessary to resort to a definite appeal to the board of health.

The Department of Social Service of the American Unitarian Association says that housing reform is a reform which should appeal strongly to the churches because it is so closely bound up with the moral issues with which they have always been concerned. The secretary of this Commission has given much of his time to the discussion of this problem, lecturing upon it in some twenty-five of the churches of Massachusetts. In several towns interest has been aroused sufficient to inspire churches to check the evil or prevent its development in the future.

Brattleboro, Vt.—(6,500). The sociology class in the Congregational Church, upon learning that the operatives of the new cotton-mill were to be housed on land owned by the board of trade, succeeded in getting that body to insist that sanitary tenements be reared.

California.—The Social Service Commission of the Protestant Episcopal Church together with other civic agencies helped secure a new municipal ordinance, making courts of a certain size compulsory in rooms used for sleeping purposes.

What a Boys' Club Can Do

Cambridge, Mass.—(104,800). The First Parish Church has a boys' club, recently organized, which reports bad conditions, such as bad streets, unsanitary alley ways, etc., and which, through its officer, are reported to the proper city officials.

Meat and Milk Inspection

California.—The Social Service Commission helped secure a special milk inspection ordinance for San Francisco. This same committee helped prepare two meat inspection ordinances in Oakland and San Francisco.

Hospital Dietaries

This Commission was also helpful in securing, through coöperation with the wardens of the city and county hospitals, important changes and improvements in the care, quantity, and serving of food for patients.

Public Baths

New York City.—(4,800,000). The New York Federation of Churches, through its population studies, has been able to point out to the city where public baths were needed.

Cleveland, O.—(560,700). The Y. M. C. A. helped to secure public baths for the city.

Occupational Diseases

Milwaukee, Wis.—(373,900). The Social Service Commission vigorously supported and stood behind a bill which passed the legislature, providing for the reporting by physicians of deaths from occupational diseases.

Sanitary Surveys of an Ex-Minister

Kalamazoo, Mich.—(39,400). Mrs. Caroline B. Crane, when minister of the People's Church, secured a very effective slaughter house law for the state. Mrs. Crane since has left the ministry and is making a series of valuable sanitary surveys of different cities all over the country, pointing out to communities existing evils and how to overcome them. Church committees wishing to start work should address Mrs. Caroline B. Crane, Kalamazoo, Mich., for copies of her reports.

Fighting the Great White Plague Through the Church

. . . The tuberculosis class conducted by St. George's Church in New York City was organized in October, 1907. It was made possible by the cordial interest and coöperation of the rector, Rev. Dr. Hugh Birckhead; by the generous and unfailing support, financial and personal, of a committee of men and women active in the church work; and by the volunteered services of the attending physicians. . .

The personal element is everywhere emphasized. No distinction of age, sex, race, color, or religious affiliation is made, nor is membership in the class limited to membership in the church or parish; but, for obvious reasons, applicants to be eligible must be able to attend the class with regularity—that is, they must live within the vicinity, where they may also be supervised in their homes, with ease by the class visitor; they must be intelligent and obedient; and they must be pronounced "favorable cases," from the physical standpoint, by the class physicians. The class does not accept patients already under other care, unless they are sent by their physicians or dispensary; for it aims to work in coöperation and not in competition with others. The time, care and expense required for the successful treatment of each case is so great that active membership is limited to fifteen.

The class reaches a number of patients unsatisfactory to the private physician and inaccessible to the dispensary. These people will not give up a half-day's work and pay to go, of their own initiative, to the nearest tuberculosis dispensary and wait, sometimes an hour or more, in a crowded, noisy room, on the same bench, usually, with patients in every stage of the disease, in order finally to be examined by a physician who is an utter stranger to them. This is the more true if such patients have few symptoms, as is often the case, and do not believe themselves in need of medical advice. They can be, and are, reached by a personal friend or the church visitor,

and can be induced to present themselves for examination at the church house, among patients belonging to their own neighborhood or circle of acquaintances, by physicians known to them personally, and at an hour arranged to suit their necessities. An evening class is conducted once a month for the examination of applicants who are unable to come in the daytime.

The regular meetings of St. George's class are held Thursday afternoon each week in two rooms set aside for the purpose in the Memorial Building (parish house). One is the examining and consultation room where the patients are seen individually by the class physicians. The week is then reviewed in detail, as each class member is required to keep an accurate record of his daily *régime* in a book devised for the purpose. So intimately do the doctors come to know the members of the class that these weekly conferences are more like friendly conversations for advice and encouragement than professional consultations.

The other room is the class- or club-room for the social side of the organization, upon which so much stress is laid at St. George's. Here the wisdom and ingenuity of the committee are everywhere evident. Clean, white enamel paint, window cushions, and, in the colder months, a blazing wood fire in the open fireplace render the room bright and cheerful. The class visitor (a trained nurse), one or two members of the committee, and some of the "graduates" and older patients are always present on class days to welcome and encourage strangers. In the middle of the afternoon milk or hot cocoa and sandwiches or bread are provided for all. No wonder it is easy to persuade newcomers to return and bring their friends and family for examination!

Another feature of St. George's class is the day and night camp on the roof of St. George's Deaconess House. This was made possible by the generosity of the convalescent committee, who placed at the service of the class this sheltered roof-garden together with several adjoining rooms, dressing-room and bath. Here many of the women patients spend their days, and several of them the night as well, thus taking their treatment out of doors under conditions as ideal as could be devised in the city. This night camp also serves for some of the class "graduates" who have returned to work and are thus enabled to avoid relapse by spending at least eight or ten hours of the twenty-four out of doors. It has also been possible to help in this way several graduates of Stony Wold Sanatorium who have returned to New York to take up their work. . . .
Congregationalist and Christian World, April 29, 1911.

A natural law is as sacred as a moral principle.—Louis Agassiz.

V

INSTANCES AND COMMENTS

ILLUSTRATING THE CHURCH AND THE CHILDREN

Baby Saving

New York City.—(4,800,000). St. George's Protestant Episcopal Church has for two summers paid the salary of a baby nurse for its district who has worked under the direction of the board of health.

The Morningside Presbyterian Church ran a milk depot last summer which was under the general supervision of the board of health and the Infants' Milk Station Association.

Roman Catholic priests, particularly Polish priests, were helpful in last summer's baby-saving campaign by distributing literature among their congregations, directing mothers to milk stations, noting the progress of the work in their sermons, etc.

Chicago.—(2,185,300). The Social Service Commission of the Protestant Episcopal Church notes the way in which Dr. W. A. Evans, then health commissioner, called the churches into line in the baby-saving campaign and says that the churches of the congested district on the West Side were being particularly active. Dr. Evans, in his 1910 report, says:

"Further coöperation of the clergy should be secured; coöperation with the foreign-speaking priests would be specially helpful. Each nationality must help itself, and, as the Poles are largely church people, much is hoped for through the Church. . . . There are signs of a real awakening of interest in the question of baby care. It has been observed that the value of barley water and castor oil is more generally the topic of conversation at Polish gatherings."

Chicago's weekly bulletin last summer noted that consultations with mothers were being held weekly in the Gault Court district on the

North Side of Chicago: "The interested pastor evidently believes in life saving as well as soul saving—and that is highly commendable from our point of view."

Dean Sumner of the Cathedral on the North Side of Chicago also joined in the baby-saving campaign and, through teaching mothers how to take care of babies, says that the death rate in his ward was decreased, while in the neighboring wards, where no such campaign was carried on, the rate increased.

Milwaukee, Wis.—(373,900). Through coöperation with a Polish priest, Mayor Seidel reports that the death rate in one ward was reduced 60% in the summer of 1911.

Boston, Mass.—(670,600). *All* the churches of Boston were asked to help the work of the Milk and Baby Hygiene Association. Mr. Walter E. Kruesi, director, said that ten responded. Those that did help preached two annual sermons of instruction and made special collections for the purposes of the work. Some South Boston ministers served with interest on a local committee to raise funds and secure public confidence.

Fall River (119,300); **Lowell** (106,300); **Lawrence** (85,900); **New Bedford** (96,700). The Massachusetts Social Service Commission of the Protestant Episcopal Church made a study of infant mortality in these four towns, showing the relation between the infant death rate and bad economic conditions, pointing out especially the influence of women's labor and an impure milk supply. The Commission urgently suggests that the attention of the clergy and laity of the diocese be called to the waste of infant life and to the great opportunity of putting a stop to it, recommending day nurseries, milk stations, and visiting nurses to teach mothers.

Child Labor

Brattleboro, Vt.—(6,500). The Congregational Church in Brattleboro, Vt. has a sociology class which is studying social questions. Child labor was among these questions. A member of the class drafted a child labor law; the class roused public opinion, and the bill was passed.

East Jaffrey, N. H.—(1,200). Rev. R. A. Bakeman reports:

"There must be a persistent fearless local interest. A state inspector enters a factory and is practically useless, because, if honest, he has not the local data and perspective. While on the school board here, I was given the authority of a truant officer and, armed with the school registers for several years back, went into the mill (cotton). With my registers I caught eleven of the children lying about their ages and sent them back to school. The mill-owners tried to arrest me, but there is no illegal child labor here now."

New York.—The Church Association for the Advancement of the Interests of Labor which has been active in the cause of labor since 1888 introduced the Page Bill, which passed the legislature in 1907, prohibiting children under sixteen from working except from eight to five. The chairman of the legislative committee of the Association is also a state factory inspector in New York.

New Hampshire.—The Social Service Commission of the Protestant Episcopal Church gave special attention to the question of child labor in its 1910 report. The Commission heartily supported remedial legislation. For example, while the amendment to the child labor law was under consideration a direct attack was made on the state superintendent of public instruction, who had prepared the same, and who, under the law, would have the enforcement thereof. An effort was made to remove him by abolishing the office and substituting a commission of five. Bishop Parker, and the secretary of the Social Service Commission, appeared before the committee with others and registered a protest. By rendering personal and moral support to the superintendent, the situation was saved. The effect upon school attendance was soon evident:

"For instance," writes the secretary, "this morning I had a report from the superintendent wherein he states that under the new (child labor) law it is estimated that at least 2,000, children under sixteen are going to school during the current fall term, who would not have been in school had it not been for the new law."

A report of the Commission says:

"We insert here the recommendation of the state superintendent that the age limit be abolished and provision made that no child be employed in any industrial, mercantile, or other enterprise, until such child has graduated from the elementary school or has reached

an age deemed by the superintendent of schools not to justify his further attendance at school, in no case until such child can read and write legibly and with understanding simple sentences in the English language, and not until he shall produce a sworn statement from the regular town or city physician that he is physically fit to become a laborer in the industry in which he seeks employment. And that night work of children be prohibited entirely."

California.—The Social Service Commission of the Protestant Episcopal Church supported in 1909 several amendments to the child labor law. The bills as enacted provided that no minor under sixteen shall be permitted to work in any place of amusement, restaurant, hotel, apartment house, or shall be permitted to distribute or transmit merchandise or messages between the hours of ten P.M. and six A.M.

Milwaukee, Wis.—(373,900). The Social Service Commission of the Protestant Episcopal Church endorsed progressive child labor bills which passed the legislature.

Parks and Playgrounds

Indianapolis, Ind.—(233,700). The Third Christian Church, at the request of the commissioner of public playgrounds recently opened the church building to an exhibit of moving pictures of the 1911 Fourth of July, Safe and Sane Parade, playgrounds in action, etc. $10,000 has been appropriated for playgrounds next year.

Bolton, Mass.—(764). Near the center of the village was an old millpond surrounded by ruins of shops. It was a hopeless eyesore, exciting many complaints. The minister of the Unitarian Church called together some of the rich summer residents and asked them to buy the site. They did so, and the Village Improvement Society made a pretty little park of it.

Officers of the **Playground Association of America** report that 40% of the playgrounds which were inaugurated during the past year were made possible by the sentiment created for them by the Y. M. C. A. or by the actual initiation of the playgrounds by the Association. The Association also says that ministers throughout the country have given support and impetus to the playground movement.

VI

INSTANCES AND COMMENTS

ILLUSTRATING HOW THE CHURCH IS SHAPING PUBLIC OPINION

Civic Magazines

Rochester, N. Y.—(218,100). Rochester ministers (Rev. E. A. Rumball, Unitarian Church, Editor), and other public-spirited citizens, run a monthly magazine, *The Common Good*, which is full of news of work being done by the city department, schools, playgrounds, housing, industries, with suggestions of ways of meeting community needs. The publication is not a church paper, religious news being barred out. Mr. Rumball, last summer, made an intensive study of the fourth ward, whose needs he pointed out in a series of articles running in the magazine.

Wellesley, Mass.—(5,400). Ministers of the town under the leadership of E. H. Chandler, then congregational pastor, ran a newspaper, for some years, giving news of civic interest, in order to "stimulate local pride and good citizenship."

New York City.—(4,800,000). The American Institute for Social Service has, for some years, run a monthly educational magazine, *The Gospel of the Kingdom*, which discusses civic, social, and economic questions, following each discussion with definite recommendations on what to do. These studies and suggestions are used in Sunday school classes throughout the country, and, without doubt, have stimulated and awakened church interest in reform measures.

A Civic Seminar

Buffalo, N. Y.—(423,700). Church workers and social workers united during two winters under the leadership of Rev. Samuel V.

Holmes, of Westminster Church, in what was known as the "Buffalo Seminar." Social and civic questions were discussed and city officials were asked to address the meetings. No definite action, however, was taken by members of the "Seminar" to correct evils discovered.

"Know Your City" Weeks

"Know Your City" weeks have been held in a number of cities throughout the country under the auspices of the Y.M.C.A., Y.W.C.A. and other religious organizations. A bureau of municipal research may be established in Syracuse, N. Y., as a result of the civic revival of November, 1911. The week in Trenton gave undoubted impetus to the agitation for the bill enacted into law, giving cities in New Jersey the right to adopt charters providing for a government by commission. Trenton adopted such a charter.

Civic Education Through Church Clubs

"There can be no excuse to-day for ignorance of things that make for public welfare."—*Rev. John A. Chapin, Trinity Episcopal Church, Tilton, N. H., also Secretary of Social Service Committee of the Protestant Episcopal Church.*

"Church clubs are most helpful as educational factors."—*Rev. L. B. Briggs, Bethany Congregational Church, San Francisco.*

"This class has been most beneficial in educating a number of the prominent men in the community in community problems."—*Rev. R. M. Houghton, Congregational Church, Brattleboro, Vt.*

Church civic classes are on the increase. Churches which report having such clases are: First Parish Church (Cambridge, Mass.); Brick Church Institute (Rochester); Pilgrim Congregational Church (Jamaica Plains); Fountain Street Baptist Church (Grand Rapids); Congregational Church (Oakland, Cal.).

Many other churches hold weekly services for the discussion of social and civic questions, notably the Manhattan Congregational Church and the Church of the Ascension, New York City; the Church of the Holy Trinity, Brooklyn; People's Church, Schenectady; Congregational Church, South Norwalk, Conn.

INSTANCES AND COMMENTS

The Budget in the Pulpit

"Carry the Budget into City Churches," "City Budget Has a Day in Church," "Many Pastors Tell of Budget Needs," "See Religious Aspect in Framing of City Budgets,"—these and many other like headings in press notices of the spring of 1909 told the story of New York's Budget Sunday, the first ever held in the country. Two hundred ministers answered the call of the Bureau of Municipal Research to point out on two Budget Sundays ways in which citizens and church members alike could begin to plan for 1910's budget in time to affect estimates being prepared by department heads.

A conference of clergymen met at the Bureau of Municipal Research on May 12th, 1909, and voted to ask ministers of Greater New York to make clear to their congregations the following facts:

1—The extent to which health, recreation, education, order and morals will be promoted by city government during the year 1910 will be largely determined during the summer months of 1909, when city officials make up their requests for the budget of 1910.

2—To be of value, suggestions for more probation officers, more water, cleaner streets, removal of dark rooms and school sinks, more vigorous attacks on tuberculosis, more seats for school children, cleaner milk, more educational work by school nurses, and physicians, should be made before July 15.

3—Suggestions will be valuable in proportion to their definiteness and accuracy and to the number and quality of citizens behind them.

4—The committee of twenty clergymen, representing ten denominations, appointed at the conference on Wednesday, May 12, hopes, through an executive committee, in conjunction with the Bureau of Municipal Research, to make known to the whole community and to all officials the definite suggestions of each pastor or each congregation.

5—Estimates now show clearly for what purpose money is asked, so that it is possible for citizens to learn easily what important social service is being strengthened or neglected.

6—Since for the first time an opportunity is presented for the religious workers of the community to strengthen moral health and educational forces by demanding right things and by protesting against wrong things in the budget, there is a corresponding obligation upon religious forces to lead the community in this work for better citizenship.

The following bulletin was distributed at the conference:

Knowledge of New York's

Known — Needs

- Health
- School
- Playground
- Juvenile Court
- Probation
- Institutional
- Other Community

Creates Opportunity
and
Responsibility
To Affect the Budget for 1910

Conference of Clergymen
of New York City

261 Broadway
May 12, 1909, 3 P. M.

MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE

As To

- **Preventable Crime**
- **Preventable Ignorance**
- **Preventable Tuberculosis**
- **Preventable Infant Mortality**
- **Preventable Housing Evils**
- **Preventable Industrial Incapacity**
- **Preventable Waste**
- **Preventable Corruption**

MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE

Concerning

- **School Needs Not Met**
- **Playground Needs Not Met**
- **Hospital Needs Not Met**
- **Police Needs Not Met**
- **Probation Needs Not Met**
- **Actual Conditions**
- **Available Remedies**

THERE NEED BE NO LACK OF KNOWLEDGE THIS YEAR

Bureau of Municipal Research
261 Broadway
Efficient Citizenship No. 152

NEW YORK'S BUDGET FOR 1909

Total	$156,545,148.14
Increase over 1908	12,972,881.97
Current Expenses	109,322,069.31
Increase over 1908	6,204,576.50
Installments and Redemption of the City Debt	17,552,008.20
Interest on the City Debt	29,671,070.13
Increase of Debt Charges over 1908	6,768,305.47

OFFICIAL STEPS IN MAKING THE BUDGET FOR 1910

1	April 12	—First of conferences called, comptroller with department heads, looking toward form of budget estimates for 1910
2	May	—299 "budget spenders" notified to prepare estimates by July 15
3	May to July	—Discussion, petition, decision within departments,—"What shall we ask for?"
4	July 15—?	—Estimates sent to board of estimate and apportionment, and to mayor, comptroller and board of aldermen
5	July 15–Oct. 30	—Investigation, criticism, recommendation and report by bureau of municipal investigation and statistics, for comptroller and through him for board of estimate
6	Aug.-Sept.	—Printing of departmental estimates, the more important ones separately
7	Sept. 1–Oct.?	—Printing reports by bureau of municipal investigation and statistics—more important separately.
8	Oct.—3 weeks	—Board of estimate and apportionment hears explanations of requests by department heads
9	Oct. 1–30	—Sessions of special committee representing mayor and comptroller to prepare a tentative budget for submission to the full board of estimate and apportionment and to the public
10	Oct. 1–30	—*Should officials participate in conferences at a budget exhibit? Should an exhibit be held?*
11	Oct. 20 (about)	—Hearing of taxpayers for or against budget estimates
12	Oct. 25 (about)	—*Should the tentative budget be printed for distribution and discussion in the press?*
13	Oct. 28	—*Should there be a hearing on the tentative budget before final passage?*
14	Oct. 31	—Budget must be voted, signed and sent to board of aldermen
15	Nov. (20 days)	—Aldermen may reduce appropriations but may not otherwise alter budget. *Should the hearings before aldermen be made effective?*
16	Nov. 20–Dec. 25	—Mayor may veto aldermanic reductions but aldermen may, by a three-fourths vote, sustain their original recommendations
17	Jan. 1, 1910	—Budget for 1910 takes effect
18	1910	—Revenue bonds may be issued to increase budget allowances for current expenses to an amount not to exceed $2,000,000

A permanent executive committee was then appointed with Bishop Greer as chairman "to keep the clergy of the city and the church club leaders informed as to the progress of budget requests for social, health, and educational needs not met." On obtaining any information, the committee was to coöperate with the Bureau of Municipal Research and other organizations and clubs working toward the same end.

Recommendations which this committee proposed in October to the board of estimate included the following:

1st. We respectfully urge the board to order the adoption in every department of the city of some adequate system of recording the *work when done* of all employees. Some departments now have satisfactory records of service; other departments have no records of the present employees or the need of additional employees.

2nd. We respectfully request the board to print, along with the tentative budget, the list of those items of department estimates which have been eliminated in the process of making up the tentative budget. Such a list, we believe, will have educational value which will enable the public to compare the items adopted with the items discarded and to judge their worth and value. It will be of value to all who are interested in making up future budgets to know what has been requested by the department heads and rejected by the board.

The Clergymen's Budget Conference also reported through its spokesmen all the items approved by the Conference of Civic and Charitable Workers, and in addition favored the granting to the tenement house department of $8,700 for salary increases and $27,300 for supplies.

Since that year Budget Sunday has been held in Hoboken and New York and ministers, church clubs, Y.M.C.A. and Y.W.C.A. workers, and students from the Union Theological Seminary have visited New York's official Budget Exhibits. Budget study and budget intelligence should be made an essential part of every Church program.

EXCERPTS FROM LETTERS

Nearly every minister takes some personal interest, either by serving on boards of directors or by investigation, in most of the enterprises you mention. But as far as I know the churches as organizations have not established an intimate working relation with municipal and private institutions and philanthropy. Every church that I ever heard of is doing *something* for "community uplift." The degree of this service of course varies from the most attenuated general interest to an intelligent presentation and study of a problem and a direct coöperation by furnishing individuals to do practical work.—*Rev. Edward H. Chandler, Sec'y, Twentieth Century Club, Boston, Mass.*

From my point of observation during the past five or six years it has appeared to me that the particular appeal to the men of the churches has been along the line of social service, and the numerous agencies that are emphasizing the importance of social Christianity have succeeded in arousing the latent masculine forces in virtually all of the denominations as never before. I think you will find that all of the men's movements are consistently and forcefully advocating an intelligent application of the gospel to social conditions.—*Wm. B. Patterson, Author, Modern Church Brotherhoods, also Editor, Methodist Men, New York City.*

In fact our present policy is rather to encourage and support institutions and organizations already existing now working for civic betterment than to enter the fields directly. In our Social Service Committee practically all of the Cambridge organizations are represented, and through them we can exert considerable influence.—*Forest H. Cooke, Ass't to the Minister, First Parish in Cambridge, Mass.*

At present we have established pretty thoroughly throughout the churches in these parts the sentiment that *it is the duty of the church-folk to fight these civic battles.* That is a great gain. Three years or more ago there was open opposition, in clerical circles and in conferences of churchmen, to the idea that such business was properly a subject for religious discussion or for organized effort of churchmen. This revolution in public (church) sentiment (not yet completed) has been of great value to wider public opinion, and as the new religion gains ground we hope to do a great many things hitherto

untouched for the general welfare.—*Rev. Cyrus F. Stimson, Congregational Church, Waterville, Maine.*

As to our own church I find we can best help at present by inspiring various members to an active participation in some worthy social service. At present we have representatives—either professional or volunteer workers—in the following social lines: Children's Aid, Charity Organization, Mothers' Aid Society, Benevolent Society, Truancy Dep't, Social Service Dep't, State University Medical College, Volunteer Visitors, Christamore Settlement, Children's Home Finding Society, Free Kindergarten, City Hospital, Industrial Home for Blind Men, Y.W. and Y.M.C.A. Some are directors, some are executive officers.—*Rev. H. G. Hill, Third Christian Church, Indianapolis, Ind.*

The only way that the health boards or any such organizations are uplifted is to keep the people informed on all these subjects so that they will do that themselves. We have a sociology class that meets every Sunday noon which takes up the needs of the hour, such as broader and saner views of the Bible, cleaner sportsmanship, the relation of the home to the school, better medical inspection of the school, the boy problem, and many other subjects that are treated by experts at that hour. It is open to every one and free discussion is encouraged. This class has done a great deal to get our people to thinking along these lines of thought that are doing a great deal for themselves. . . . I believe that in proportion to our numbers we have more people doing some form of church work than any other church in the city, but what proportion of our membership is doing this I could only make an estimate, which would be about forty per cent.—*Dr. O. J. Price, First Baptist Church, Lansing, Mich.*

I believe that the church people cannot do better than get together for the improvement of the schools through the parent-teacher clubs. —*Henry Frederick Cope, General Sec'y, Religious Education Association.*

We are trying to make our people see that it is the function of government to do much of the work which is now being done by voluntary agencies for lack of governmental interest.—*Rev. F. M. Crouch, Associate Minister, Holy Trinity, Brooklyn, N. Y.*

Any live church in a community means better roads, better schools, better civic life—though it is not the business of a church as such to build roads or run schools or organize the civic life.—*Bulletin, American Unitarian Association.*

Churches are rapidly changing their point of emphasis from saving souls from Hell to helping men live here, but we are not there yet. . . . An occasional slam at gambling and the saloon is about the extent

of the activity of most of our state (church) bodies.—*Rev. Roland D. Sawyer, Ware, Mass.*

I have been surprised to see how responsive city officials are to any demand made upon them by representatives of a church which is considered to be of influence in the community and I have further been impressed by the willingness of the men of the church to act in its name in bringing matters of importance to the attention of our city officials.—*Rev. Leslie W. Sprague, Church of the Pilgrims, Brooklyn, N. Y.*

The Government as Social Worker

"One great class of organizations with which the Church can and should coöperate is the so-called social service departments of the municipality, especially health, education, tenements, police, charities. I say 'so-called' because every department of the government is concerned with the service of the community; a clean street prevents the disease which the clean hospital cures; an equitable system of taxation relieves the poor in more democratic fashion than the department of charities; all the agencies of the common life need the criticism, the sympathetic understanding, the support of the community. They can be no wiser or better than the people whose life they express. If they are not used by all the people they will be used by a few. If the forces of righteousness do not act on them the forces of evil certainly will. Many a high-minded head of a city department has found himself deserted by the good and stormed at by the bad and has lost faith and courage. If the churches intend seriously to enter social service, they must influence the community through the regular channels of the community, the departments of government.

"Now in coöperating with the city departments, for purposes of practical efficiency and influence, the united charities of the city or of a certain section of the city will have more weight than the single parish or denomination. The denomination has one or a few parishes and has no machinery for this work; the individual parish is no more fitted to meet the situation than is the individual saloon. If the forces of evil in any community find it to their interest to unite in associations for mutual defense, the forces of good, churches and civic organizations, ought to unite for the common good."—*Rev. John Howard Melish, Church of the Holy Trinity, Brooklyn.*

ORGANIZING THE FORCES FOR GOOD

REORGANIZATION PLAN OF THE HEIGHTS SECTION OF BROOKLYN *

ARTICLE I.

NAME.

This organization shall be called THE BROOKLYN HEIGHTS CHURCH AND CIVIC LEAGUE.

The special field of its activities shall be Wards 1, 2, 3, 4, 5, 6, 10, 11 and 12 of the Borough of Brooklyn.

ARTICLE II.

OBJECTS.

1. The defense and service of the people of this section of the city by the coöperation of its churches and religious and civic organizations.

2. The promotion of acquaintance and coöperation among the clergy and church workers of the section.

3. The coöperation of the local churches with civic organizations and of civic organizations with churches for the common welfare.

4. The promotion of comity and efficiency in locating, relocating and conducting church and civic institutions within the territory named.

ARTICLE III.

METHODS.

1. The districting of the territory for vigilance and social service.

2. The annual coöperative mapping in each district of factories, saloons, churches, schools, places of amusement, police stations, fire stations, etc., each organization accepting a vigilance and social service district, to map its district, and hand results to the Neighborhood Welfare Bureau of the Federation of Churches and Christian Organizations in New York City, which shall map the whole.

3. Simultaneous vigilance inspections of street morals, places of amusement, observance of excise regulations, observance of tene-

* A similar organization in Manhattan is the Gramercy Neighborhood Association.

ment regulations, street cleaning, bill posting, and other environmental influences.

4. Specially arranged meetings for presentation of results of inspections and coöperation with city authorities to better conditions.

5. An autumn annual dinner to welcome new clergy and church and civic workers, an annual New Year's service, and such further meetings of church workers throughout the winter as shall be by them determined.

6. The distribution, as far as possible, in every household, of the coöperative invitations and announcements of churches, schools, libraries, and other uplifting institutions of their neighborhood.

7. Receptions, annually or otherwise, to school teachers, health, and other public officials of this section.

8. Such other coöperative projects as may from time to time be determined at any meeting.

ARTICLE IV.

MEMBERSHIP.

Every church and religious or civic organization in Wards 1, 2, 3, 4, 5, 6, 10, 11 and 12 may be represented by its clergyman or head worker and two other delegates; church societies, such as men's clubs, may be admitted by majority vote, on nomination of the Executive Committee at any regular meeting; and the Federation of Churches and Christian Organizations in New York City may send a representative, ex officio, to any meeting.

Boundaries of the above wards are as follows: East River, Navy, Flushing, North Portland Ave., through Washington Park, South Portland Ave., Altantic Ave., Fourth Ave., First St., Gowanus Canal, Gowanus Bay, New York Bay, Buttermilk Channel to East River.

Each church and religious or civic organization and each admitted church society shall be entitled to one vote at each meeting on each question proposed.

ARTICLE V.

OFFICERS.

The officers of the League shall be a President, two Vice-Presidents, a Secretary, and a Treasurer; and these officers with four other persons elected by the League, and the ex-officio member, shall constitute the Executive Committee.

The Executive Committee from month to month shall propose the work to be done in the succeeding month by the League, and shall arrange the program of the public meetings.

ARTICLE VI.

FINANCE.

Each church and religious or civic organization and admitted church society shall pay, in advance, yearly, a one dollar membership fee for secretarial expenses, and for administrative expenses a budget shall be adopted and secured by the coöperation of the Executive Committee and the Central Federation.

ARTICLE VII.

COÖPERATION.

The Population Research Bureau, the Neighborhood Welfare Bureau, the Law Enactment and Law Enforcement Bureau, and other Bureaus of the Federation of Churches and Christian Organizations in New York City, shall be employed by the League to assist it in its work, this assistance to be given it without charge, and the churches and religious and civic organizations represented in the League shall, as heretofore, contribute to the Federation for its similar and general work throughout the whole city.

AMENDMENTS.

The Executive Committee may from time to time propose committees of the League, and, after approval by the League, create them, for any special work.

Amendments to this Constitution, approved by the Executive Committee, may be effected by two-thirds vote at any meeting.

FILL OUT, DETACH AND RETURN THIS BLANK

Social Service Canvass of Holy Trinity Parish

(MEN'S WORK)

NOTE—Kindly answer the questions below by putting a check **V** in the proper space to indicate "yes," and a cross **X** in the proper space to indicate "no." The blank spaces at the bottom of the first column are to be filled in to cover activities, not included in the printed list, in which you may be interested.

NAME.....

ADDRESS.....

	Serving	*Will Serve*
SOCIAL SERVICE LEAGUE.....		
BIG BROTHER.....		
CASE COMMITTEE.....		
SETTLEMENTS		
CHILDREN'S AID SOCIETY.....		
DARK ROOM CAMPAIGN.....		
SUNDAY EVENING ATTENDANCE		
SUNDAY EVENING USHERING.....		
SICK VISITING		
TRINITY CLUB WORK		

EXPLANATORY

1. *Object of the canvass*

The object of this canvass is (1) to ascertain what kind of service you are already rendering the church or community; (2) to invite you, if you are not engaged in any kind of service, to undertake some kind (see list on the attached blank); (3) to invite you to join our Social Service League (see below). You need not be a League member to render service, but we hope that you will become a member

2. *Explanation of kinds of service (see attached blank)*

(1) The Social Service League is organized for collective community service—service to be rendered by the League as a unit, rather than by individuals. But to be effective the League needs more members and more money.

(2) "Big brothers" work under direction of the Brooklyn Juvenile Probation Association (Secretary, Miss Gertrude Grasse, 102 Court St.). Their duty is to look after boys who have been brought before the Children's Court. The "big brother" is supposed to supply guidance and wholesome influence to his charge, for the purpose of keeping him, if possible, from further delinquency.

(3) "Case committees" are made up of volunteers under direction of the Bureau of Charities (69 Schermerhorn Street). Their duty is to consider cases of poor or dependent families with whom the Bureau comes in contact, and to decide on methods of relief. The Bureau would welcome some earnest men, whether of previous experience or not, to serve on these committees.

(4) The settlement houses of Brooklyn need workers to take charge of classes, etc. The president of the Brooklyn Neighborhoods Association, Mr. Louis H. Pink (176 Nassau St., Brooklyn) has expressed the hope that the churches would furnish volunteers for this purpose.

(5) The campaign against dark rooms in tenement houses is being carried on by the Tenement House Committee (Bureau of Charities) in coöperation with the Brooklyn Tenement House Department. Much progress has been made, but there are still many thousand dark rooms in Brooklyn. Men are needed to investigate dark rooms in our own neighborhood and to induce landlords to comply with the tenement house law.

(6) The Children's Aid Society (special secretary, Mr. Walter M. Howlett, 72 Schermerhorn St.) needs men to look after dependent and delinquent children in their own homes or in the private families where they have been placed by the Society for better care. The aim of this work is to help children before they have actually been taken to court for delinquency or have otherwise become hopeless or difficult cases.

(7) The Sunday evening attendance at our church services might be increased by a canvass of the neighborhood and perhaps of the parish. For this purpose we need volunteers.

(8) We need more ushers for our evening services—men who will be on hand not necessarily every week, but in rotation every two weeks or once a month.

(9) We should like some volunteers to call on sick men in our congregation who may have no friends in the city.

(10) Trinity Club needs men to help out with the classes and to serve on the Governing Board. Through these classes and this board the young men of the club and the older men of the parish may be brought into contact to their mutual advantage.

THERE MUST BE SIMILAR NEEDS IN YOUR PARISH

ONE COMMUNITY PLATFORM

The slogan of the forward movement in Brattleboro, Vt., is "Bigger, Busier, Better Brattleboro." Five years ago the business interests of the town organized as the board of trade. They have an incredible record for the industrial development of the town. The emphasis of the board of trade has been primarily on bigger, busier Brattleboro. The churches woke up to the fact that in this new development they should coöperate with the board of trade in emphasizing the better Brattleboro. The Better Brattleboro Campaign, organized by the churches, was unique in conception and expression. It was interdenominational, nonsectarian and inclusive of all the elements in the community. It concerned itself with every phase of community life. The purpose of this campaign was to "help build a city in which nothing shall hurt or destroy, but in which everything shall bless and build up."

. . . Definite results were:

Plans were adopted for a community center for young men and boys to cost $50,000, and a committee of representative men was appointed to carry out this plan.

Better Brattleboro platform was adopted as the ideal for the community. This platform covers ten phases of community life; it is a civic creed, which, we believe, is the first of the kind ever formulated by any community and adopted as its ideal. About seven hundred men and boys pledged themselves by vote to this platform.

A permanent Better Brattleboro Campaign was organized to carry on the work begun in the series of eight day meetings, the spirit and purpose of this permanent organization being expressed in the following resolutions, which were adopted at the last meeting of the eight-day campaign:—

WHEREAS the Better Brattleboro campaign has revealed the needs and the spirit of a better Brattleboro, and

WHEREAS, to give the needs constant attention and the spirit permanent embodiment is beyond the compass of a week's campaign, therefore be it

RESOLVED: That a league be formed of all organizations and individuals pledged to the betterment of the moral and social conditions in this town, with the purpose of furnishing a medium for coöperation in the aims set forth in the Better Brattleboro platform, and of imitating and conducting such work, not proper to existing organizations, as may now or hereafter appear necessary for the advancement of the community: That the name of the league be the Better Brattleboro Campaign. . . .

The Better Brattleboro Campaign has revealed a new approach to the manhood of a city. It has proven that there is a basis on which all the citizens of a community, irrespective of class, creed, or religious conviction, can come together and work for civic betterment. It may be called the modern revival. Brattleboro is a representative community. Any community may carry out such a campaign on the same lines.

The Platform

The Better Brattleboro platform, adopted at the last meeting, reflects the spirit and purpose of the whole campaign. It is given in the following paragraphs:

We believe that a community as well as an individual should have an ideal and that its citizens, by continued and united action, should resolutely work for the realization of that ideal. We seek a community in which nothing shall hurt or destroy but in which everything shall bless and build up.

MORALS:—A community of high private and public morals, where all institutions and agencies that degrade individual and community life are excluded, and where boys and girls may grow to strong manhood and womanhood.

EDUCATION:—A community where every citizen shall receive an education which will fit him physically, mentally and morally for the work in life that he is best suited to perform, and for the sacred duties of parenthood and citizenship.

GOVERNMENT:—A community whose government is strong and beneficent, built on the intelligence, integrity and coöperation of its citizens, free from every taint of corruption, whose officers serve not for private gain but for the public good.

BUSINESS:—A community of business prosperity, where leadership and capital find full opportunity for profitable investment, where business is brotherhood, conducted for the service of the many rather than for the profit of the few.

LABOR:—A community of opportunity for every man—and every woman who must—to labor; under conditions of physical and moral safety, reasonable hours, a living wage as minimum and the highest

wages each industry can afford, and where there is the wisest restriction of child labor.

RECREATION:—A community where adequate facilities are provided and the leisure secured for every man, woman and child to enjoy wholesome recreation and to obtain the most thorough physical development.

HEALTH:—A community where the health of the people is carefully safeguarded by public inspection, securing pure food, pure water, proper sanitation and wholesome housing.

REMEDIAL:—A community where the strong bear the infirmities of the weak, the aged and the sick, and where thoughtful provision is made for those who suffer from the hardships of industrial change or accident.

SOCIAL LIFE:—A community where welcome waits every visitor, and where no one shall long remain a stranger within its gates, where there shall be no class spirit, but where all the people shall mingle in friendly interest and association.

RELIGION:—A community where the highest manhood is fostered by faith in God and devotion to man, where the institutions of religion, which promote and accompany the highest civilization, are cherished and where the public worship of God with its fruitage of service to man is maintained in spiritual power. Conscious of our shortcomings, humbled by our obligations, trusting in Almighty God, we dedicate ourselves to labor together to make Brattleboro a city beautiful and righteous, a city of God among men. . . .

—Rev. Roy M. Houghton, Sec'y Campaign Committee.

(Reprinted in part from *Western New England Magazine.*)

NAMES AND ADDRESSES OF VARIOUS CHURCH SOCIAL SERVICE COMMISSIONS

Interdenominational Social Service Commission

The Commission on the Church and Social Service
Federal Council of the Churches of Christ in America,
Rev. Charles S. Macfarland, Sec'y,
215 Fourth Ave., New York City.

Denominational Social Service Commissions

Baptist Churches—North	Prof. S. Z. Batten, Des Moines College, Des Moines, Iowa.
Congregational	Rev. Henry A. Atkinson, 19 So. La-Salle St., Chicago, Ill.
Joint Commission on Social Service of the Protestant Episcopal Church, Rev. F. M. Crouch, Field Sec'y, 157 Montague St., Brooklyn, N. Y.	
Methodist Episcopal	Rev. Harry F. Ward, Oak Park, Ill.
Presbyterian	
Church and Labor	Rev. Charles Stelzle, 156 5th Ave., New York City.
Church and Country Life	Rev. W. H. Wilson, Ph.D., 156 5th Ave., New York City.

Other denominations who at the Social Service Conference held in Chicago, November, 1911, pledged to do social service work with existing machinery, are the following:

Free Baptist	Prof. Leroy Waterman, 840 E. 57th St., Chicago.
Christian Church	Rev. O. W. Powers, D.D., Dayton, O.
Disciples of Christ	Prof. Alva W. Taylor, Bible College of Missouri, Columbia, Mo.
German Evangelical Synod of America	Rev. J. Pister, Jr., Orchard and Kemper Place, Chicago, Ill.
Mennonite Church	Rev. S. K. Mosiman, Ph.D., Bluffton, Ohio.
Reformed Church in America	Rev. Jesse W. Brooks, Ph.D., 440 So. Dearborn Street, Chicago, Ill.
Reformed Church in United States	Rev. Paul A. Yoder, Gary, Ind.

Society of Friends	Chas. E. Tebbetts, Richmond, Ind.
Methodist Episcopal South	Rev. Frank Siler, Gainesville, Ga.
United Brethren Church	F. P. Geib, Esq., Grand Rapids, Mich.
United Presbyterian	Rev. E. B. Stewart, 4547 Champlain Ave., Chicago.

SOCIAL SERVICE COMMISSIONS OF PROTESTANT EPISCOPAL CHURCH

Alabama	Rev. R. R. Harris, Gadsden, Ala.
California	Rev. W. R. H. Hodgkin, Berkeley, Cal.
Chicago	Rev. P. C. Wolcott, D.D., Highland Park, Chicago.
Connecticut	Rev. E. deF. Miel, Hartford, Conn.
Delaware	Rev. H. W. Wells, Wilmington, Del.
Duluth	Rev. Albert Carswell, Virginia, Minn.
Georgia	Rev. G. Sherwood Whitney, Augusta, Ga.
Long Island	Rev. W. S. Chase, Sec'y, Christ Church Rectory, 481 Bedford Avenue, Brooklyn, N. Y.
Los Angeles	Rev. T. C. Marshall, 523 S. Olive St., Los Angeles.
Maryland	Rev. J. T. Smiley, Annapolis, Md.
Massachusetts	Rev. W. H. Van Allen, D.D., 28 Brimmer St., Boston.
Milwaukee	F. C. Morehouse, 484 Milwaukee St., Milwaukee.
New Hampshire	Rev. J. A. Chapin, Sec'y, Tilton, N. H.
New Jersey	Rev. Henry Hale Gifford, Grace Rectory, Elizabeth, N. J.
New York	Rev. A. G. Cummins, Poughkeepsie, N. Y.
Ohio	Very Rev. Frank DuMoulin, LL.D., 2021 E. 22nd St., Cleveland, Ohio.
Pennsylvania	Hon. C. R. Woodruff, North American Building, Philadelphia, Pa.
Southern Ohio	Rev. Sam. Tyler, Cincinnati, Ohio.
Western Mass.	Rev. David Sprague, Sec'y, Clinton, Mass.

HELPFUL BULLETINS
ISSUED BY THE AMERICAN UNITARIAN ASSOCIATION, 25 BEACON STREET, BOSTON, MASS.

1—**The Social Welfare Work of Unitarian Churches.**
The report of an investigation.

2—**Working with Boys.** By Rev. Elmer S. Forbes.
Hints on the organization and conduct of Boys' Clubs.

3—**The Individual and the Social Order in Religion.**
By Rev. Frederic A. Hinckley.
Individualism and socialism reconciled by religion.

4—**A Remedy for Industrial Warfare.** By Charles W. Eliot.
The Canadian act for maintenance of industrial peace.

5—**Some Unsettled Questions About Child Labor.**
By Owen R. Lovejoy.
Four problems which require immediate attention.

6—**The Social Conscience and the Religious Life.**
By Francis G. Peabody.
The awakening of the churches to social problems.

7—**Friendly Visiting.** By Mary E. Richmond.
A direct and personal method of philanthropic activity.

8—**Rural Economy as a Factor in the Success of the Church.**
By Thomas N. Carver.
Prosperous members essential to a successful church.

9—**The Relation of the Church to the Social Worker.**
By Herbert Welch.
The spiritualization of charity and social reform.

10—**Popular Recreation and Public Morality.**
By Luther H. Gulick, M.D.
As a man playeth so is he.

11—**The Wise Direction of Social Activities Toward Social Welfare.**
By Charles W. Eliot.
Points out effective social work which churches can do.

12—**The Democracy of the Kingdom.**
By Rt. Rev. Charles D. Williams, D.D.
The church must stand for men simply as men.

13—**Bad Housing and What It Means to the Community.**
By Albion Fellows Bacon.
The effect of slum life on physical and moral health.

14—**City Building in Germany.** By Frederic C. Howe.
Art, foresight, and common-sense in city development.

15—**Religious Work and Opportunity in Country Towns.**
The report of a committee of investigation.
16—**Comprehensive Planning for Small Towns and Villages.**
By John Nolen.
How to prevent mistakes in the growth of towns.
17—**The Interrelation of Social Movements.**
By Mary E. Richmond.
Shows how different social movements are connected.
18—**Vocational Guidance.** By Meyer Bloomfield.
An effort to fit youth for their life work.
19—**The Improvement of the Rural School.** By Harlan Updegraff.
The benefit to country life of the socialized school.
20—**Knowing One's Own Community.** By Carol Aronovici, Director, Bureau of Social Research of Rhode Island.
Suggestions for social surveys of small cities or towns.

(This bulletin supplies a number of very practical questions and suggestions which will prove helpful to church clubs, men's leagues, neighborhood associations, etc.)

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